The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 27. JUNE, 1914. NUMBER 11.

"THE NEW AMERICA"--A STUDY IN IMMIGRATION.

(CHAPTER 6.)

Guiding and Inspiring Agencies.
Neglected Mission Fields in America.

BY MRS. HAIDEE EWING RANKIN, CANON CITY, COLO.

REFERRING TO the present difficulty with Mexico, the Kansas City Star of April 24, 1914, says, "In the lists of dead and wounded *American* soldiers in Mexico there are such names as Lee and DeFabbio and Leahy and Frolichstein and Nagorowski and Jans. Nothing could be more eloquent of the American type of citizenship. The melting pot develops our farms, does the rough work of railroads and city building; conducts our business; makes our laws; and, the melting pot has its 'bivouac of the dead.'"

Does not such an editorial from one of our leading papers re-emphasize the fact that "Immigration should be viewed with eyes that can see and with the intelligence that can interpret its effects upon our institutions. While it is true that men make institutions, it is also true that men destroy institutions. After the last word has been said by those who favor and by those who oppose immigration, it still remains to be asked, "What is its effect upon our religious, educational, industrial, political, economic and broad social institutions?"

There are a number of "guiding and inspiring agencies" that have made the DeFabbios, the Leahyes, the Frolichsteins develop our farms, do the "rough work," make our laws. enlist as soldiers and even enter the "bivouac of the dead" for our ideals. These agencies while not one in method and organization, are one in motive and possess the same general trend.

STATE AGENCIES.

That the government is a guiding agency is apparent from its increasing care in the "sifting" at the gates. During some months of recent years as many as 3 per cent. of those who knock have been denied entrance. The "servants" at the gates have a tremendous responsibility for they are really the "masters" of our future, as they decide not only the destiny of the individual but also of the nation. As the thousands pass through the gates they come into contact, face to face, for the first time with the

United States' Government. The order placed upon every government official is that kindness, patience, and courtesy shall be shown to all. But many of the officials, unappreciative of the effort the immigrant dressed in his "best bib and tucker" is making to impress them favorably, are wholly indifferent as to the impressions they make upon those passing through the gate. So it is a boon to thousands that the patient, genial missionary is present to supplement the work of the government officers. And in Ellis Island alone there are represented 39 such organizations, 29 of which operate under distinctly religious auspices.

The Government is also realizing as never before the meaning of "the American Sovereign." "To all foreigners who come up to the standard of admission, America bids welcome, but it is with the understanding that they endorse certain fundamental institutions and customs which form a part of the very life of the nation." While all foreigners do not seek citizenship, there are thousands that do wish to "cast in their lot with us," and such need help to become intelligent voters. Hence the necessity of their education is laid upon us. This need is made more apparent by the fact the 57.8 per cent. of the pupils in our public schools are of foreign-born parentage. In this process of education the library plays an important part. In Detroit, a Polish young woman has charge of the foreign department of the library which contains 20,000 volumes in Polish, Italian, Yiddish, French and German, chosen with great care and related to United States History, biography, and government. These are in demand by the factory laborers. In Buffalo there is a Branch Library in "Dom Polski," a building erected and maintained by the Poles of the city. Classes for the study of English are also conducted in many reading rooms. The same desire and effort to aid the foreigner exists in practically all cities in the immigration zone.

The American Sovereign must be taught how to rule.

SOCIETY AGENCIES.

Besides these state agencies there are others which are at work influencing the new American. The North American Civic League for Immigrants, prompted by patriotic motives, is "quickening the public schools to greater effort to meet the need of immigrants by urging the establishment of night schools in foreign colonies; by planning means by which those anxious for the privileges of citizenship may be instructed. The League also prepares literature on immigration to quicken the interest of patriotic men; it calls attention to the need of special types of service to help the foreigner adjust his life to America; and in season and out of season, it urges the duty and obligation of assimilating the foreigners." Chicago also has a League which protects the immigrant from exploitation, and it also carries on a campaign for the protection of foreigners by Federal authority 'for the purpose of establishing immigrant stations inland at points of distribution.'"

The Travelers' Aid does the work indicated by its name. Through its workers speaking various languages and dialects, it, in 1911, aided 11,536 cabin and steerage passengers of 48 nationalities.

National Alliances organized along racial lines are also numerous. The Poles, Lithuanians, Slovaks, Bohemians, Slovenians, Croatians, Servians, Bulgarians, Magyars, Etc., have such organizations. The purpose of the Slovak National Society typifies the others. It is primarily a beneficial organization, but it has besides done a work in the education of its members and in inducing them and those who come under their influence to become American citizens." The Polish National Alliance has opened, at an expense of $80,000, a home in New York City where Polish immigrants may be temporarily sheltered.

The power of "old home ties" is manifested in the organization of 29 nationalities into similar societies, the aim of which is to greet their "brothers" and to safeguard them and to surround them when still strangers with a home atmosphere. Of all races the Jew is the best provided for, they having nine organizations to care for and Americanize their own.

Philanthropy has established Immigration Homes where the wayfaring immigrant may find the protection of a home at a reasonable expense. In New York City there are at least thirteen such homes under denominational control.

No one can estimate the good these societies accomplish among their own. Neither could the good be estimated were American organizations to cooperate with these for the uplift of the citizenship of our country. "Will the Sons of the Revolution, the Daughters of the American Revolution, the Patriotic Sons of America and kindred organizations do this? Let them call the foreign-born leader to sit side by side with the native-born patriot to discuss plans and methods, having in view the saturating of colonies of foreign-speaking men in our states with American ideas and ideals."

As such a large per cent. of our immigration belongs to the laboring class, "Labor Unions have a large part to play in the Americanization and assimilation of the newcomer." According to Commons, "The Labor Union is at present the strongest Americanizing force." Peter Roberts says, "Wherever branches of labor unions are installed among immigrants, they become efficient agencies for breaking down the wall of partition between the English-speaking and the foreign-speaking, and are potent factors in the work of social amalgamation."

One of the best organized forces for reaching the foreigner is the Y. M. C. A. The work for immigrants by this organization begins in Europe and continues indefinitely in America. "These representatives, in the ports of embarkation in Europe, and in those of landing on the Atlantic, touch 5,000 young men, of twenty-one different tongues, each month, and more than 500 branches of the Y. M. C. A. serve the men in one way or another." And for four years special work for immigrant young women has been prosecuted by the Y. W. C. A.

Social Settlements have become one of the most familiar means of aiding the foreigner for there are more than 400 in the United States and of these 163 are distinctly religious. All are prompted by the spirit of Christian philanthropy—"my brother's keeper." These institutions while interested in the welfare of the men, yet give their special attention to the women and children and it is here their best work is accomplished. More of these centers are needed. "If they were systematically organized on a scale commensurate to the need, so that their beneficent influence could radiate into every dark corner of congested territory where foreigners live, these sons and daughters of backward nations would soon cease to be a perplexing problem to our cities."

CHURCH AGENCIES.

Besides these state and society agencies there are those of the church, those that are interdenominational and denominational.

The Home Mission Council is endeavoring to "eliminate waste by competition" and by wise and careful apportionment of work to see "that the Gospel is given to every American."

The Council of Women for Home Missions has a committee whose duty it is to compile data and so to note progress of Christian work done for immigrants at ports of entrance and elsewhere. This Committee has also taken up the work of teaching English with Biblical material. When we realize that to four-fifths of our immigrants the Bible is a closed book, we may understand in part the importance of this undertaking. In this way the ideals of our nation "founded for the glory of God" may be inculcated into the new American upon whom more than we realize depends their preservation.

The American Bible Society by its practical methods distributes thousands of Bibles and portions of Scripture among foreigners and, in 1911, issued 300,000 other volumes for use in the United States in 70 other languages.

Through the Daily Vacation Bible Schools' Association conducted by students from various colleges and other educational institutions many foreigners are reached and at the same time the teachers receive training, experience and increasing sympathy for the work which may prove their "life work." Not less than 1,000 students in twelve of our colleges have volunteered to teach the foreigners in the cities where the colleges are located and thus thousands have been helped.

The National W. C. T. U. urges local unions to study, know and aid the foreigner who is in the midst of almost every community, no matter of what size.

The American Tract Society through literature and colporteurs reaches thousands of strangers within our gates who speak strange tongues.

DENOMINATIONAL AGENCIES.

The churches of the various denominations are doing good service among the immigrants. Many settlement houses are conducted by them. "They do all that any settlement house does, and, in addition, they in a special manner bring the Christian faith to bear upon the spiritual needs of the foreigner. Back of the Christian settlement is the inspiration of a thousand years of service to the oppressed and poor, and underneath it is the faith in an eternal Father, who in all ages has been the champion of the fatherless, the widow, and the sufferer."

There is scarcely a denomination that does not have among the multitudes a church speaking a foreign tongue. About one-fouth of all the church members in our country listen to a service in a foreign tongue. These are largely Catholic, Lutheran, and Hebrew. That other denominations have accomplished a work among the foreigners is shown by the fact that five and one-half per cent. of all churches among the Northern Baptists, Congregationalists, M. E. Church (North) and Presbyterians (North) uses foreign language. And to these churches belongs over four per cent. of the membership of those denominations—showing they are the fruit of Home Missionary effort.

Other denominations are keeping step and so the church at large has a force of more than 4,000 workers and expends over $3,000,000 annually in reaching the immigrant. To these must be added the sections of the Lutheran denomination which use a foreign tongue and have over 1100 churches.

The different denominations through various channels conduct their work among the aliens—through their General Missionary Boards, Women's Boards, Boards of Publication, Theological Seminaries, Etc. And there are found cooperating with these, State and District Bodies and City Mission Societies. Also many local churches do much work independent of their general organizations, establishing, equipping and sustaining Settlements.

All of these organizations accomplish a wonderful work and in the united effort of many workers there is strength. Religion is the basis of the good in any community and through this can the foreigner in the midst be best reached. If the religious forces of any community will unite and join together to bring their stranger-brother into the ideals of American civilization, in a comparatively brief time "the foreigners will be submerged in a wave of patriotism that will bring new life to the *nation.*" "In the multitude of counsellors there is safety." So let the "sons of the immigrant" be enlisted in the service for he, knowing the needs of his brother, may suggest means and methods by which to reach his own.

"When religious faith and life again come to their own in America the foreigners will be a potent factor in the awakening for righteousness and justice. They are children who have not been spoiled by sophistry and tradition. Give them the real message from God, and they, the children of the backward nations of Europe, will respond and give the spiritual life of America strength and power such as they freely give today to the production of material wealth."

These agencies, State, Society and Church, reach many foreigners, but after all it is the personal work within these organizations that is the effective agency. "The enthusiasm of sympathetic hearts for goodness and virtue has kindled love and zeal in the hearts of men, and it will do the same to this brother of the new immigration." "Isolation is the greatest wrong to the foreigner. He should not be left to himself. *** The aggressiveness of the patriotic missionaries should be felt in every foreign colony."

This study of Immigration should impress us with the truth of the statement of A. Maurice Low: "In America man stands face to face with a civilization in the making."

This movement of population toward America has come to be one of the Race Migrations that is to result in portentous changes effecting the entire world. Gladstone's wonderful words stand out like a prophecy: "I incline to think that the future of America is of greater importance to Christendom at large than that of any other country."

It will be conceded by every thoughtful Christian that no small part of the task of moulding this mighty movement falls to the lot of the Church. Accustomed as the Church may be to inspiring motives and colossal undertakings, are we ready to hear the Prophet's call: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up an ensign for the peoples?"

NEGLECTED MISSION FIELDS IN AMERICA.

Are there any phases of life in India and Egypt that have not yet been permeated with Hinduism or Islam? Are there any districts in Africa which do not bear allegience to some religion? Has Confucianism failed to penetrate even the most secret places of China?

Then can it be possible that America, whose opportunity it is to evangelize the world in this generation, possesses "neglected fields," untaught of God, either by precept or example? America not Christianized is fearful to contemplate, but that there are thousands within her borders without the Gospel is worse. That this condition exists is unmistakably sounded forth in the clarion call of the leaders of the Church for "men and means" to prosecute the work both at home and abroad. Will the Church rally to the call both to evangelize and Chirstianize America, "the Lord's highway to other nations?"

Ethiopia, in America, is "stretching out her hands to God." The Church is filling them in measure with His knowledge, but there remaineth yet much of the Southland to be possessed.

The hardy Mountaineer kept the flame of truth, entrusted to him long ago, hidden in his heart until it had all but died. Such "teaching" as at Frenchburg is fanning the spark into life. But what are the "Frenchburgs" among so many?

A vast majority of our Brothers in Red are untaught and unsaved; many of them still bowing to idols of wood and stone. No injustice ever done the Indian outranks that of the neglect of the Church in leaving him in darkness and superstition.

These fields so well known to our church are "far distant" compared with others; for there are those that reach to the very thresholds, of our homes—even enter them. Open our doors and lo! the whiteness of the harvest will dazzle our eyes, unless we be blind.

Almost every other person in our country is foreign-born or of foreign parentage and to four-fifths of the former the Bible has been a closed book. "They know priestly sovereignty, but not soul liberty." In the sunlight of religious freedom, they abandon the darkness of the "old form" and are ready for "something better." To illustrate, among the million Hebrews in New York only 30,000 ever attend the Jewish synagogues. They ask "bread." Let not Christian America give them "a stone."

Two generations ago America was an agricultural nation; today she leads the world as an industrial nation. Her phenominal advancement in this line is due to the response of Europe and Asia to our call for laborers. Millions of these are found in the Little Italy, the Little Bohemia, the foreign colonies of our cities. While the needs of the foreigners in these industrial centers are unlimited, yet the thousands upon thousands that greet us from the camp, the patch, and small town should not be neglected. Often these are left isolated and where this occurs we find "Eighteenth Century Europe" in the midst of "Twentieth Century America." While it is an important thing to reach the men of the new immigration, yet the homes of these aliens must be touched and the family life standardized with the life of the American home. Here lies a wonderfully neglected field open in a peculiar way to the Christian womanhood of America. Once organized for service, she would redeem every foreign-born woman in America, bearing the load of superstition and ignorance bequeathed her by the backward countries of Europe. We look forward to the day when the best women of the land will hear the call and respond in the name of our country, humanity and God.

Devout women, consecrated to this work would not only influence the foreign-speaking mother and wife in America, but also those in Europe, and speed on the coming of the better day for the nations that now lie in darkness and the shadow of death."

There can be no question but that America holds the key to the "evangelization of the world." The question is whether she will evangelize her own and thus open the door by which millions of missionaries "saved in America" may go forth to the uttermost part of the world.

Another most needy and yet neglected field is within our midst. The discovery of oil and gas, or the prosecution of some public project serves to show how great numbers are brought together temporarily. The very nature of this life makes missionary work the more imperative. For instance, in one of our oil and gas fields, there was a community of 2,000 that was for two years without a church influence of any kind. These temporary settlements are often "dens of iniquity," and the men and women passing from one to another of like character become as much "a menace" as any other class of people. There is a great and crying need for an evangelism that will reach these "floating settlements."

There is also another neglected field that comes through the lack of unity in the Protestant churches in America. In many sections of the Old World each church has its own territorial parish and is responsible for the reaching of every soul within its borders. The overlapping of parish lines because of denominational divisions in the United States leaves no church or denomination exclusively responsible for every soul within a defined district. Which one of the denominations in the field is to be held responsible for those who are not adherents or friends of any denomination? Where the church has a distinct field or where a "neighborhood church" idea is carried out by a denomination this need is fully met. But where churches are grouped together in a community some comity of agreement should be made that will secure to every home and to every person pastoral oversight. And by the lack of unity of action among the denominations, whole sections have been left entirely unchurched.

Another field. We seem to be face to face with the problem of a change in method of operation as well as certain radical changes in the foundation work of the rural church. But whatever changes are necessary the Church must meet this situation or lose its influence upon that great body of people who constitute so vital a part of the life of our nation.

The Utah Gospel Mission needs to be multiplied many times to meet with the extent of its field and to cope with the serious menace of Mormonism.

The program of Jesus was to "begin at Jerusalem" and there were certain sections near at hand, a "Judea," a "despised Samaria," that were to be discipled before the bearers of the glad tidings were qualified to go to the uttermost parts of the earth. There would seem to be certain localities near *our* Jerusalem, possibly a Black Belt, a Little

Italy or a Mexican camp. It would seem much easier for us to have to do with the uttermost end of the world than to enter these places that involve industrial, social, and political relations.

But the question still remains, "Will America ever be qualified to carry the message unto the ends of the world until she has been faithful to those nearby localities?" "Beginning at Jerusalem" is no easy task but "beginning at Jerusalem" means the ability to carry the message of the Gospel of the Kingdom to the ends of the earth.

ENCOURAGING FEATURES OF THE WORK AT FRENCHBURG, KY.

By Rev. Albert G. Weidler, Ph. D., Principal Frenchburg College,
Frenchburg, Ky.

IN LOOKING back over the four years of the work of the Frenchburg School we find many very encouraging features that point the way to a still more prosperous future. It is needless to say that there are some discouraging and disheartening things, but of these it is not our purpose to write.

THE WIDENING AREA OF INFLUENCE.

Gradually the territory from which the pupils are coming is increasing. We had this year groups of students from sections in adjoining counties from which we have not heretofore drawn. These have been good and earnest students and have been examples of excellent conduct and study. We feel that this means much for the influence of the school, for the pupils from these sections are coming back another year to bring other students with them. A number have the ambition of taking the regular High School work. We have prospects of building up a very good High School freshmen class from these. With the new dormitory we will be able to hold these pupils from a distance and draw from sections still more distant.

THE COOPERATION OF OTHER DENOMINATIONS.

One of the reasons that we have had these pupils from adjoining counties is the active cooperation of the two older churches in our village and their pastors. Naturally there was the feeling that a new church was not needed in the village; but since our church has been organized and there has been no effort made to proselyte, these sister churches have been made sure of our friendship for them and they have endeavored to aid the school and its influence as much as possible. The circuits of the pastors of the two sister denominations center in Frenchburg where these pastors make their home. These pastors on their visits to the other stations on the circuit have used their influence with the young people to get them to come to Frenchburg and attend school. The parents are the more willing to send the children because they will be under the supervision of their pastor and his wife. Were these men not willing to assume this responsibility the parents would not send their children for they want to be certain

Copyright Underwood & Underwood.

This mother and child have been detained awaiting friends who are to meet them. Too often the immigrants experience their fate in the failure of meeting friends.
—Study of New America.

THE NIGHT SCHOOL—BRUSHTON ITALIAN MISSION.

The adults are learning English—the children are taking lessons in Italian.

that they are carefully looked after. These young people are a help to their pastors in the up-building of their churches and remain loyal to their own denomination. It has been the policy of the school to let the pupils make their choice as to church attendance and they are under no compulsion to attend our church. Because of this our little church has not had an increase of membership this past year as all of the pupils coming in have had their training and membership in one or the other of these denominations, and we have been glad to see them loyal to their own church. We are doubly glad that they could be loyal to their own faith and be equally as loyal to the school of another faith. The growth or lack of growth of the Frenchburg United Presbyterian Church cannot be used as a criterion of the influence the school is exerting.

THE PROPOSED DORMITORY.

The proposal to build a dormitory offers us great encouragement. There are many parents who will not send their children away from home unless they can put them into a dormitory under the supervision of the faculty of the school. All of the schools among the mountains which they have patronized have had dormitories and they know the value of them to the students. From their own experience and that of others they have the utmost confidence in the management of the boarding school. Some have tried sending their children and boarding them in the village, but they prefer the dormitory life. Some who have tried this have taken their children out and will not send them unless to a boarding school. In this way we have lost many students and many students are being deprived of the education they seek. The decision to build the dormitory gives us hope, for the parents will be willing to send their children, and we shall be able to hold the students when they do start coming. Then we shall be able to put boys and girls in school whom we cannot accommodate now, for they will then have the privilege of working for board and lodging as well as for tuition. The teachers of the county are constantly coming to us asking if we can not take some especially bright boy or girl who wants a higher education. All we can offer is an opportunity to work for tuition. We must turn them away because there is no dormitory, unless there is an opening in a private home in the village. With the dormitory we shall have removed the last barrier in the way of any boy or girl in Menefee County getting a High School education. The students who are willing to work their way through school are the ones who will make good students, and the dormitory will enable us to get them.

GREATER RESPONSE OF NORTHERN AND WESTERN FRIENDS.

The annual report of the school will show a much larger response on the part of our friends in the North and West. We have had this year more donations of clothing, fruit, supplies and money than in any previous year. This has made so many things possible for the work here. This has been a very great encouragement. We are just as anxious to have our circle of friends widen as we are to have our circle of influence widen here. The former makes the latter possible. It matters not what the response may be we are enheartened when some new friend or society comes to our relief or when the friends of former years renew their donations. We wish that every Women's Missionary Society and every Junior Society could have a part in some line of special work at Frenchburg. The greater response this year made our annual Christmas entertainment the best we have ever had. We do not know how to accommodate the people who come to this entertainment, for we do not have an auditorium with sufficient seating capacity to allow all who come to see and hear. As this increases from year to year the need of Christmas supplies from our friends will be the greater. We want every child who comes or is represented to have a Christmas present.

THE RANK OF THE HIGH SCHOOL.

With the first graduating class in the four year High School course we are accredited as a High School of highest rank, and our graduates will be admitted to any institution of higher learning without condition or examination. It is encouraging that we have evidence of the fact that a class could keep together for four years and accomplish what they have. Three of the four graduates will be able to enter Sophomore year in college with advanced credits. Yet in spite of the full course of instruction and the work accomplished by our first class we are on this accredited list only temporarily and are in danger of losing that place unless we satisfy the requirements for physics apparatus. The law requires a minimum of $100 worth of apparatus for a first rank High School. This is the one requirement we are unable to meet. It is encouraging that we could be accredited temporarily on the assurance that we would make an endeavor to secure the amount of money needed to buy this apparatus.

RECRUITS FOR THE MINISTRY.

It is most encouraging that the young men of the school are dedicating themselves to the work of the ministry. Last summer the pulpit of the Frenchburg United Presbyterian Church was supplied by one of these young men during the vacation of the pastor. It is probable that a similar arrangement will be made this summer, as one of the young men is willing to do it. When he has gone to college there is another waiting to step into his place. We hope that each summer one of the young men may begin his work of the ministry in our church. Last summer the little church was crowded to hear this young man who had not come to the town but who had been raised in the town. It recalled to the minds of the older ones the scenes of years gone by when the revered minister of the mountains the Reverend Mr. Irwin of the Southern Presbyterian Church was ordained to the ministry in this same little church. We are told that after the sermon, Judge Williams, the oldest member of the congregation, spoke feelingly to the assembled friends of the young man, and asked that they encourage him by coming up and giving him the right hand of fellowship. This they did according to their beautiful custom. Nor are all these young men who are thinking of the ministry members of our church.

FRENCHBURG COVERLETS.

Persistent efforts have been rewarded at last in getting the fireside industry of coverlet making revived. The story of these efforts is similar to that of other schools which have succeeded in this revival of the ancient handcraft. Up to the present time three of these coverlets have been woven and more are to follow. We hope that this craft work will survive. It had slept for at least a generation and was in danger of dying out entirely. It is the earnest hope that this, eventually, may be a part of an industrial department of the school.

Part of the work of these three coverlets has been done by the girls of the sewing class.

THE SEWING CLASS.

Immediately following the holiday vacation a sewing class was organized for the High School girls and for those of the seventh and eighth grades. This class has proved to be one of the most encouraging features of the year's work. Be it understood that our purpose, in this work, is not to make—though we do not ignore—artists, but, to teach, as is always taught in such classes, the foundation principles of sewing. There has been more than a mere interest in the work shown; a real relish for it has been manifested. Within two minutes after coming into class deft fingers are at work, and continue throughout the period. One hour each day is devoted to sewing and what the girls have been able to accomplish during these four months is remarkable. They commenced this work by each girl making a sewing apron; then followed a series of strips of buttonholes and they have worked buttonholes in various kinds of material. Today we can count by dozens all kinds of garments and articles made by the girls. A variety of aprons, large and small, petticoats, towels, table cloths, sheets, pillow-cases, corset covers, boys' waists, pin holders, laundry bags, work bags, etc. And every stitch of the work is done by hand. We feel justly proud in saying that the sewing will bear the inspection of the most fastidious critic. At the commencement period we hope to have a little exhibition of the work done in the sewing class. The interest in the class inspires hope; several of the girls having expressed the desire to become sewing teachers. It is certainly an illustration of an improved opportunity. We hope, in the coming year, to enlarge upon the work with the thought of making it still more practical, teaching the girls to cut and plan garments.

We truly appreciate the splendid materials that have been sent us, for our use in the sewing class, by the various church societies throughout the North and West. We trust that all who have shared in this gift may feel that they have a big part in this work, and that we are also conscious, not only of your help in a material way, but that we have been the burden of your petitions many times and that through your efforts a great blessing has come to us.

STUDIOUSNESS.

We have been much impressed with the diligence on the part of many of our students concerning the habit of study; in their use of the time before and after the regular school hours. During the past four years the faithful work done outside of school hours, here at the school building, by the graduating class, has been one of the most enheartening features of the High School work. And when those who had work to make up in order to be what is commonly called a "regular in class," expressed a desire to do extra work outside of school hours, and were found "ever present," nothing less than a feeling of joy and gladness filled our hearts.

THOUGHTFULNESS OF THE WOMEN'S BOARD.

We are constantly impressed and encouraged by the thought of the care with which the consecrated women of the Women's Board have provided for our comfort here. Surely they could not have planned more wisely than they did when they set apart a wing of the school building as a manse where the principal-pastor and wife could live in a comfortable home and be able to provide a home for the teachers. The work is so centered in one building that it gives a maximum of efficiency with a minimum expenditure of energy.

EFFICIENCY OF THE FACULTY.

One of the most encouraging features is the efficiency of the teachers whom the Board has sent here to do the work. Each in her own department is invaluable to the good of the work. Prospects of the same faculty continuing over to another year insure the continuance of the excellent work done in the past year. Heretofore there have been unavoidable changes from year to year and this has meant readjustment of the work each time with a decided loss in the efficiency of the teaching.

COMMENCEMENT PLANS.

The appeal to our friends in the church has brought a prompt response which has made possible the plans we suggested. The appeal to the people here has been responded to nobly and a splendid dinner insured. A committee of five professional and business men are hard at work getting ready to accommodate the crowd and to do all in their power to make this first commencement a memorable occasion. The prospects are good for a large attendance. The graduates have prepared their orations and will do honor to the best traditions of Southern oratory. The subjects of the orations are suggestive of the burden of the thought: "The Mountain Man in History," "The Possibilities of the Mountain Woman," "Opportunity Involves Obligation," "Quo Vadis." The interest manifested locally as well as the active cooperation of the citizens of the community gives us reason to rejoice. We expect that the report of commencement in the Magazine will record the fulfillment of the fond hopes of the friends of the school.

OUR ITALIAN MISSIONS.

"They of Italy Salute You."

By Rev. Michele Renzetti, Pastor of the Italian Mission Church,
Pittsburgh, Pa.

(Supported by the Women's Board)

ALL THOSE familiar with the Bible, and specially our Protestant brethren, in reading the above form of salutation, coming from the pen of an Apostle and from that country from which thousands and thousands are coming to this shore, think that the Italian people, being Roman Catholic, all belong to the church of Christ, in other words, they think that the Italians are Christians.

It is true that the great Apostle Paul has been in our country; it is true that the Christian church has been established there, but today these people need the Gospel of Jesus Christ as much as the people of Egypt, Japan, China, or India.

A legend says that when the Sun's worshippers wished to build a temple to their god, they consulted with artists as to the best kind of a temple they should build. After many suggestions one said: "The best temple is one of glass so that when the sun comes out he will shine with all his glory in his temple." They took his advise, but soon becoming dissatisfied with such a simple nude build-

REV. MICHELE RENZETTI
Pastor of Brushton Italian Mission.
Pittsburgh, Pa.

ing confronted by the gorgeous temples of the other gods of the nations, called a painter to decorate it. But every stroke of the brush on the glass was enough to shut out a few rays of the sun. When the work was completed the temple was dark because the sun could shine no more into it.

Just so, my readers, was the church of Christ under the papal control, they tried to beautify the church with images, paintings of saints, gold, silver and precious stones, candles, incense, holy water, confessions, Peter pence, indulgences, rosary beads, etc., and by doing so they shut out Christ, His glory departed from it, and in His place they put the Pope.

Oh, how sad is the condition of our Italian people, in regard to their religious belief today.

Some are so ignorant and superstitious that you can hardly speak to them about the Saviour, in fact, they believe that Christ can do almost nothing without being assisted or helped by His mother Mary. They are taught to say:

> "Viva Maria e chi la creo
> Senza Maria salvar non si puo."

"Long live Mary and her Creator, without Mary no one can be saved."

A short prayer in the mouth of every Italian Catholic is: "Gesu, Giuseppe e Maria vi dono il cuore e l'anima mia;" that is: "Jesus, Joseph and Mary I give you my heart and my soul." Do you call these Christians?

Two years ago an Italian shot two men in a boarding house; after the bodies were removed from the place, the owner of the house sent for the priest to bless the house and to chase out the spirits of the dead men, for the Roman Catholics believe that the souls of those who are killed do not go to their resting place until the day when they were supposed to die if not killed; so these people wanted the priest to chase away the spirits or souls of those two men.

The priest said: "I will gladly come but it will cost you five dollars." They did not like that, thought it was too much, so they said: "We will send for Mr. Renzetti," and they did.

I explained to those who came to call me, that it was not necessary to have the house blessed, that we do not have the holy water to perform such a miracle and that the story of the spirits was simply a religious superstition. They believed my words and persuaded the family not to spend any money. Today this family is coming to our Mission, but not regularly, although their children are members of both our sewing and Sabbath Schools. Of course they believe such things as this because that is just what their church teaches them.

A lady in our district was sick. Not satisfied with the doctor's treatment she sent for a sorcerer who said: "If you want to get well, you must get some incense, have it blessed by a priest and as you take it pray to the blessed Virgin Mary." Her son bought her twenty-five cents worth, and went straight to the priest's house, told him all about his sick mother and asked him to bless the incense. The priest blessed it and charged three dollars. The poor woman got worse and finally they sent her back to Italy.

The Catholics believe in miracles worked by the Saints; of these St. Anthony is considered one of the greatest. He is said to work thirteen miracles every day. Anyone praying to him for nine consecutive Tuesdays, burning a candle before his image and paying for a mass, will be granted any wish that he may make. Of course if it fails, the priest says: "You are not worthy of receiving such favor."

Italian girl of 15 years of age. She is in America. We try to lead her to Christ.

Time will fail me to tell all about their belief and superstition, how they will drag their tongue on the floor in the churches to accomplish some vow made to some Saint for some special favor and also what they do in order to have their sins forgiven. They do not differ much from the heathen, in fact their Saints are copied from the pagan gods. St. Anthony corresponds to Mercury; St. Cosmo and Damian, the patron Saints of doctors, to Esculapius; St. Nicola, the protector of seamen, to Neptune; St. Anna, who takes care of the confined women, to Simon; St. Humbert to Diana; St. Vincent to Bacchus. The days, seasons, sea, ground, horses, sheep, pigs, trees, everything on earth has a special protector to whom people can pray. Can you say these are Christians?

Others are so indifferent that they believe almost nothing. They are disgusted with such a religion and become infidels. When we talk to them about Christ, this name being not strange to them, and because they never read the Bible or heard the Gospel, they say: "That's all business, we do not want to have anything to do with it." There are thousands of such who never go to any church. But thank God there are some who, reasoning for themselves and desiring to know the truth, embrace with joy the Gospel of Jesus Christ and become true Christians.

The Sabbath day for the Italian Catholics is not a day of worship and rest but a day of mere material joy; as the Epicurians they say: "Let us eat and drink today, because tomorrow we die," so they spend the day in playing cards, attending to business, drinking and fighting. In Italy this is the best business day of the week; they have it not for a *holy-day* but for a *holiday*. One of the pictures illustrates a Sabbath day on

Wheeler Street, as they are gambling on the street in a game called "la morra." Here I ask again, do you call these Christians?

I was converted in this country nine years ago; then I realized the difference that exists between Roman Catholism and Christianity, and ever since I have said: "God opened the door of America to every Nation in order that they might be, from this land, evangelized;" and our beloved denomination is taking great part in this splendid work. She has now 16 Italian Missions and an Italian religious paper, "L'Ape Evangelica" printed semi-monthy, which helps to spread the Gospel to those whom we cannot reach.

The first Italian Church, Pittsburgh, Pa., with its 104 communicants, a large Sabbath School, a well attended sewing school for girls, the Y. P. C. U. and the recently organized Brotherhood, and Brushton Mission with its 75 members, a Sabbath School of 65 pupils, its manual training school for boys and sewing school for girls that meets every Saturday afternoon; the Y. P. C. U. with 40 members and the night school three nights a week, well attended by men, young and old, eager to learn English, are prospering fields and very encouraging.

For lack of time I could not have the exact report of other Missions, so I gathered what I could from their correspondence in papers I have read, and find: Butler Church has acquired new life since the new pastor, Rev. Zucchi, a zealous man, is on the field.

Indiana, Blairsville, Mt. Pleasant, new fields, are all prospering.

Tacoma, Wash., organized on January 25th is in flourishing condition; the night school, the music and sewing schools are well attended.

Los Angeles, Cal., also organized lately with 18 communicants, has a night school of 43 pupils.

Not speaking of Columbus, Ohio, New Kensington, Pa., New York, Providence, R. I., Carnegie, Pa., and others which along the same line are doing their best, shows that the time and money are well spent.

I wish to call the attention of the readers to the night and sewing schools. They are the channels by which we draw our people, young and old, to hear the Gospel. Through these we get them into our store rooms, the first home of so many of our Missions, in spite of the fact that the Italians believe that God can be worshipped in a church only.

The Roman Catholics are afraid to enter our Missions because they are taught that the Protestants do not believe in God or in Christ, but that we worship a cow or a horse's head. By these schools we get acquainted with them and can show to them how they are deceived.

Last year a young man after attending night school several months, one day asked me, if it was true that we were Protestants. I said, "yes." Then he asked, "Where is the horse head that you worship?" I smiled and told him that "our God is in heaven" and then explained to him that we believe in Christ and worship God in "Spirit and in truth." This year at Easter Communion I had the joy to receive him as a member of our Mission.

Poor people, they believe all that the priests say to them, and this because they do not know the Bible, they never saw it, they never read it, and even if they can get one, as soon as the priest finds it out, he commands them to burn it.

But here I hear some criticism. There are some Protestants, and they are not few, who hardly believe, if they believe at all, these facts that I state. For instance: One day I heard a good, old Protestant lady, say that she did not believe all that is said about the Catholics, because she had a good neighbor and friend who was a Catholic and who read her Bible. Very well! But don't you know that this is America? The country where all have the Bible? That is not a good reason for denying facts that we, who were born and raised Catholics, know. You cannot judge these people without living their life. I also, was surprised when I came here, to see that the American Catholics do not do what we were taught to do in our country. If they do have the Bible and read it, remember it is only a portion of it, assigned by the church and with notes of explanations. If they are allowed to read the Bible, why then are they fighting it out of the public schools? Listen, while I am writing this article, I have before me an Italian paper from New Haven, Conn., and read in it that in Vigan, Northern Luzon on a public square the Roman priests and monks burned 2,500 copies of this Sacred Book. Why is that? They hate this precious Book, because it enlightens the people and where they command they want to keep them ignorant. Think of it!

A young Christian in the Mission—two months after his conversion.

Yes, our people find the Bible only when they enter our Missions or through the colporteurs or missionaries.

Did you ever stop to think of the help these people give to you in evangelizing their own people? As soon as one finds the truth and is converted, he becomes a missionary among his own relatives and friends. In our Mission there is a man who can neither write nor read and he has brought into the Church more than 14 of his relatives.

Hundreds go back to their native land every year, and if converted, they take with them the "precious pearl" that they have found here and instead of you spending money in sending missionaries to a foreign land who have to learn the language and customs before they can work, these go among their own people, without salary, and tell them the old, old story of Jesus of Nazareth.

Thousands of letters these new converts write to their friends and relatives and in them they tell all about their changed life through the Gospel of Christ. Did you ever stop to think of this?

Today many new fields are ripe for the harvest. Akron, Ohio says: "Come over and help us." Steubenville, Ohio has a large colony without a voice to lead them to Christ. These people by thousands are coming here every year and they bring with them their customs and their belief. If you do nothing for them, they will do something for you. The liberty of this Nation is in great danger under Romanism. Will you remain indifferent?

Will you not help these people to become better citizens both for this Nation and for the Kingdom of God? Will you not help with your personal work, with your means and with your prayers?

Remember that the Italians need the Gospel and remember also, that the Master said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The work surely is hard and difficult, but Christ, our great Captain, will give us the victory.

"THEY OF ITALY SALUTE YOU."

HOME MISSIONS BEYOND THE ROCKIES.

BY MISS IRMA G. ALLEN, LOS ANGELES, CAL.

(Home Missionary Under Women's Board.)

MR. EMERSON once described Massachussetts as being a whole population out in search of a religion. Blessed would it be if we could say of our beloved West land, "it, as a whole population, is out in search of the true religion."

Aptly one has said, "The meaning of creation is not understood until dust stands erect in living man." With deeper import it might be said that Calvery—heaven's fullest disclosure—is not understood until Christ-centered men and women are willing to stand erect amidst their unsaved fellowmen as grace-charged magnets to draw them to the Redeemer.

The star of the East that hung over Bethleham's feed-trough, has moved Westward until now it rests over the land beyond the Rockies. This Pacific Coast is as yet but an infant. One day it will become a giant. Is that day distant? "No," answers the swift march of empire. Is its speedy uplift imperative? "Yes," answers the in-sweeping tide of ever increasing immigration. The enthusiastic audiences of Peter, the Hermit, used to shout, "It is the will of God that we should deliver the Holy Sepulcher from the Barbarians!" In view of all that is taking place in the "land of the setting sun" we should shout "*It is the will of God that we take this land for Christ!*"

Nor is that all. As the beacon lights along our shore direct passing vessels, so we must give light in ever increasing power to those who come to dwell within our borders. This enlarges our opportunities. It increases our obligations. It puts new emphasis upon every phase of Christian work. It makes Home Missions *imperative!* As Joseph Cook used to sing—

"Light obeyed increaseth light,
Light resisted bringeth night."

In order to more clearly present my theme, "Home Missions Beyond the Rockies," let me direct your thought to these three things: Its Area, Its Needs, and Its Future.

ITS AREA.

In area our West land is great. Its extensive territory, its varied climate, its diversified industries, its political differences and its cosmopolitian population give it, above all other sections of our great republic, a most peculiar significance.

Turning thought on the Pacific slope, as it dips toward the broad blue waters of the majestic Pacific that already is the ocean of commercial supremacy, it presents immense Home Missionary territory. From Pike's Peak, the vision oversweeps a vast empire once considered, "a waste of land." Man, being a creature of necessity and curiosity, has found his way through this "waste of land" and has sought to discover its treasure. He has turned the crystal waters from the snow covered mountains down upon the beautiful valleys and broad plains until they blossom as the rose. Before his ax great forests are falling, as grass before the mower's sickle. To his massive pumps the deep petroleum lakes are yielding up their oily contents. From the flinty heart of the Rockies and the picturesque Sierras, as also from the glacier beds of various sections he is lifting a constant output of white and yellow metal. From the ocean swept beaches of the main land and of many a charming island he is sifting great quantities of precious gems. In scenery also this Western Empire is rich beyond compare. Yet amidst it all even now are multitudes of souls needy, hungry, lost! Who dare forecast their number or their needs a decade or generation hence?

Here today as nowhere else in America foundations are being laid. Here problems of morals and of citizenship tremble in the balance. Here, a civilization—the combined result of the best contributions of East, South and Middlewest—is rising that is to exert such an influence upon our Home Land and upon the vast Orient, as today no mortal can begin to estimate! Here as nowhere else the march of Empire has halted to make its last, long stand for good or ill to America, and through America to all the world. Here too, as perhaps few of us realize, is yet to be witnessed the great, final fight for American ideals, morals and righteousness.

ITS NEEDS.

This vast field from snowy Alaska to tropical Mexico, from the lofty Rockies to the ocean swept beaches with all its varied conditions furnishes great opportunity for missionary activity. Why? Because of its subjective *needs*. Also, because of its objective obligations, opportunities and possibilities.

The deepest present-day needs of man are spiritual. The greatest world forces are spiritual. Hence greatest effort should concern the spiritual. So it has been since the Garden of Eden. Especially so it has been since Bethlehem and Calvary. Each of us should share this effort. Less is dishonoring to Christ. As His professed followers how dare any of us to refuse the Master's, "Go ye."

"The work that centuries might have
done,
Must crown the hour of the setting sun."

Prominent among missionary problems of the West is the restlessness of its inhabitants. Like the sands of the desert they are constantly moving until it well has been said, "The minister preaches to a procession." Some of these people bring their church letters as readily as they bring their trunks. Most of them say, "O, wait till I am settled," and pass on as a stone that gathers no moss.

The oft told story of how "I used to be a great church worker 'back home'" creates a desire in the missionary to gather up the spiritual effort and missionary zeal left by these weary travelers on the East slope of the Rockies and put them to practical use in this needy field.

A very common feature found in the city is embodied in the fact that many Christians hide their talents in the comfortable pew of the down-town church, while the cry from the mission church whose doors they passed, is like the old Macedonian call: "Come over and help us." Oftentimes the weary, disheartened missionary is led to wish, that some happy system might be introduced into the home church "back East" whereby all members could be impressed with the importance of keeping their "light on a candlestick" when they seek new pastures.

Here also we are confronted with the needs of the Indian, and the Mormon, with the problems of intemperance, Sabbath desecration, the non-Christian and the anti-Christian, as is no other section in all of our great land.

Not least of all the problems do we consider the opening of the Panama Canal, which will turn the tide of emigration from all Southern Europe in through our ports upon the charming fertile valleys of California, Washington and Oregon.

These problems combine to make the need for missionary effort beyond the Rockies, intense. It baffles description. It well nigh paralizes thought. It *seems* overwhelming! Is it? No, no. Why not? Because it is the cause of God in His Son Jesus Christ. Fear not! Falter not! God is with us! "If God be for us who can be against us?" Jesus Christ keeps watch above His own. The hand that wears the scar is on the helm of our ship of state. In yonder rugged Rockies, high up in mid-air, the traveler sees the mount of the holy cross. That cross is formed by the eternal snows—emblem of purity and power. It is a profound prophecy of the *ultimate* possession of our dear Westland, by our reigning, returning Christ! That prophecy thrills us with joy concerning the ultimatum.

ITS FUTURE.

On the principle that intelligence begets interest, these problems will be solved in proportion as our needs are brought before the mother churches. *Can this be done adequately once a year?* Shall we not hope that through the enlarged Magazine opportunity will be given more often to span the great distance which separates the needy child from the mother's cheer, advice and help?

As therefore we look toward the unfolding of a promising future, does not the cry of the vast number of hungry souls appeal to us? Shall we stand simply as onlookers? Shall we be a part of the problem? Or shall we be aggressive participants and thereby share with the victors? The church cannot escape one of two alternatives—the missionary field or the cemetery field. The Christian who does not squarely face the responsibilities, it may be of going, certainly of sending, may well ask himself to what purpose he lives and whom he serves. God is saying, "Arise, shine for thy light has come, and the glory of Johovah is risen upon thee."

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT

There are now four Presbyterials in Egypt. It was my privilege to attend two of them last month, the Delta and Middle Egypt. The Delta takes in four of our largest congregations in lower Egypt, Alexandria, Monsoura, Tanta and Cairo. The papers read and addresses given, mostly by our native sisters, were excellent. The one by Mrs. Nashid, the daughter of Pastor Shenooda Hanna, on "The Duties of the Christian Woman in Her Family," and the one by Mrs. Malokk on "The Duties of the Christian Woman to her Neighbors," could hardly have been better. The Thank-Offering reported, amounted to over six hundred dollars. It was a good day and I feel sure that it was a great benefit to those who were there.

It was a great pleasure to me to attend the meeting of the Middle Egypt Presbyterial in the Fayoum and to meet dear old friends I had met forty-eight years ago. They have a comfortable church and an earnest, faithful pastor. Only a few months ago he had been called to give up his bright little girl of seven years. His wife gave a good address on "The Necessity of the Spiritual Life." This Presbyterial is small, not more than five congregations reporting. Pastor Shenooda Hanna's second daughter, Mrs. Fonnoos, read a good paper on "Duties of Christian Women."

The great benefit of our girls' schools is shown by the intelligence and earnestness of our Egyptian sisters. How thankful we should be, and I am sure we are, that the light of the Gospel of Jesus Christ has been so spread abroad among the people of this land.

In my last letter I promised to tell you of our visit to the Convents of Cairo. Miss Thompson, Miss Barnes and I were received most kindly. It was early morning and they were still at prayers, but they soon came up to the room where we were, the priest and his blind assistant. The blind man brought his book, Psalms, and read well. We understood that a number of the nuns could read, but only one was willing to read before us. At the second Convent quite a number of them read. One nice looking girl who said she had been there for ten years, selected the eleventh of John and read it very nicely. She said she read morning and evening. We came away with thankful hearts that God's word had entered among these poor blind people, not only blind bodily but spiritually. May God's Word give them light. I felt so delighted by what we saw that I have asked several to pray earnestly that many of the girls may be brought to the feet of our Saviour and made blessings to others. They need the prayers of the whole church. We hope soon to visit the other two Convents in the city.

I should like to write of our pleasure from the visits of some of our own United Presbyterians, Mr. and Mrs. Gillespie, Mr. and Mrs. Kennedy and others, but my letter is too long now.

Mrs. H. M. Harvey.

Cairo, April 11, 1914.

INDIA

THE ZENANA BIBLE AND TRAINING SCHOOL.

The Practical Work of the Training School.

By Miss Cynthia E. Wilson.

Notwithstanding the rain and hail storm of February 17th, twelve Bible women and six lady missionaries gathered in Gurdaspur for a ten days' Bible school. Our oldest Bible woman, Mary Anna, though feeble in body, was among the number.

After the one and a half hour lessons given in the forenoon by Mrs. Robert Stewart and Miss Spencer, and their eleven o'clock breakfast, they were eager to get out into the city and nearby villages to do practical work, and impart the lessons to others which they had themselves learned. Three Miss Sahibas and Mrs. Dennison, (the Gurdaspur Bible woman), led the way into the homes, each leader taking two or three Indian workers with her. We feared at first we might frighten the people with such a large force calling upon them; but to our surprise and pleasure we were heartily welcomed in all but a few houses.

One day we had difficulty in finding a footing in the muddy streets, and at another time we had to seek shelter from the rain for a while. We visited all classes from the Extra Assistant Commissioner's and lawyers' houses down to the Doms and sweepers, and also in two Christian villages.

In a Mohammedan fakir's house they readily admitted that Jesus is the Son of God, but in an adjoining place they stoutly denied the same. Two Mohammedan widows thanked the teachers for their comforting messages. The Doms were pleased to have three visits from different parties, and gathered in crowds to listen to the singing and teaching. We found only one family from among the Government officials that we had known formerly in Gurdaspur. We had taught the wife to read. She welcomed me as a sister and was loud in her praises of what we had done for her, and lamented our long absence. They all listened well to the Bible lesson, and she joined us in singing two Psalms. She pressed us to eat some of her homemade sweets, and struck up a relationship with one of the Bible women.

In places we had crowds of from 20 to 40 women. One day we paid a visit to the Mohammedan girls' school, sang to some 45 pupils, "O Children Hither do Ye Come," and gave them a 15-minute talk. Passing on we found a group of Hindu women who received us cordially, and who also invited in two neighbor women who could read, to hear us. They all enjoyed the singing and listened well to the lesson on the woman of Samaria. One of the women who could read was a dreamy Theosophist who insisted that we could not change our fate, or do anything towards our own salvation. The other had been educated in a Mission girls' school and proudly showed a Hindi New Testament which the Miss Sahiba had given her, saying, "I have read it clear through." She also showed another big book which she had earned as a prize We gave her a leaflet containing five of the Psalms in Panjabi, and she joined us in singing two of them.

We next called at a doctor's house, but as there was not much room in it his wife took us to his mother's courtyard, where she said other women would gather in. We were welcomed and soon there were twenty women to hear our message. We spent over an hour with them and they were so delighted with the singing and instruction given by the three Bible women with me, that they begged us to stay longer. We told them the time was up for our afternoon address and we had to go, then they urged us to come back tomorrow. May the Lord bless the good seed sown during these days, and cause it to bear fruit in the salvation of many souls!

Much prayer was offered daily for this and other work.

On the 26th the two classes were examined by Miss McCullough and myself, and we found that the Bible women had acquitted themselves well in the class room also. Some of them were so interested that they went out in groups and hunted up their own hearers; so from both points of view we feel that the school has been a success.

There were also several books sold, and many tracts distributed by the women.

CLASS WORK IN THE TRAINING SCHOOL

A Most Interesting Narrative.

By Miss Nannie J. Spencer.
Lyallpur, India.

Six of the twelve members of the Zenana Bible and Training School continued the study of Acts which was begun last year, seeking to find out the Mission methods which were employed by the Apostles in the early church. The other six and occasionally one or two more constituted the first grade, these studied selected parables and miracles and the story of the Samaritan woman, in order to learn Christ's way of approaching and teaching different classes of persons. For both classes Psalms had been selected for study which would present the Gospel message.

The women worked with enthusiasm. Most of them had studied the lessons rather carefully before coming to the school, but the stimulus of class work brought out new thoughts. Dear old Mary Anna (of whom we read in Dr. Gordon's book) is nearly deaf, "hears high" as we say in Panjabi, but she was eager to get all that the rest did. In study time we heard her being diligently coached by an old friend. These two are widows, two others are young women, unmarried, one of them from among the famine orphans. The other two of these six women have husbands living, but are obliged to support themselves. Both have come to me in sore trouble more than once. At one time one of them had left her silver bracelets at a pawn shop to get a little money when strength to any longer endure home conditions had utterly failed. It is said that a recent severe illness caused her husband to truly repent and turn from the drink and evil living that drove a good faithful woman to the very brink of despair. The other woman is well connected, her husband was a Mohammedan convert of the highest caste. But he has returned to Mohammedanism, and added to that the vice of drinking, which his religion forbids, so that he is not even a good Mohammedan. Thus experience has taught these older women sympathy with the sorrow burdened hearts to whom they bring the message of a Divine Comforter.

The seven days of study were all too few to learn the great lessons taught in the passages selected. Four parables were grouped together under the general topic "Fruit," and the first Psalm went with them. Luke XV and the Samaritan woman told of the value our Saviour puts on "Lost Things." The Miracles showed how faith brings healing to helpless ones, faith of a mother, of sisters, of friends; and Psalm 103 tells of One who heals our diseases. Matthew XXVI and The Ten Virgins bid us watch for Christ's second coming, and Psalm 130 tells how intense our desire should be.

Psalm LI, most familiar and most loved by our Panjabis, was the one chosen to use on a first visit to non-Christian women. Psalm 115 must have been written for Hindus so well does it suit them, while Psalm XV tells about those who are fit to dwell with God.

This was our course of study during the ten days we were together, and we feel that much has been learned which will be a help to us as we proclaim the message of salvation to those who are "behind the curtain."

THE HOUSEKEEPING ARRANGEMENTS AT THE TRAINING SCHOOL.

By Miss Elizabeth McCahon.

Twelve Bible women and six lady Missionaries composed the members of the Training School this year.

The foreigners were generously cared for by the Gurdaspur Missionaries. The Indian members were housed in a vacant room in the Rev. Mr. Laing's bungalow, and in the new building for women workers, the erection of which was almost the last work done by the late Miss Corbett. The building is not quite completed, but so nearly so that we had very comfortable arrangements in it for the cooking, and also for several beds, and a place for meeting in the verandah.

Each missionary paid her own board, and each woman paid a nominal sum for her food, the balance coming from the funds. The railway fare of each was also paid from the fund, as we try not to increase the expenses of those of our Indian sisters who attend.

The expenses were again met from the fund left by the late Mrs. Sarah Daughterty of Washington, Pa.

Last year the meeting was held the latter part of May, and it was so hot then we thought it was not wise to attempt it again so late in the season, so chose the latter part of February which however turned out to be the most uncomfortable weather of the winter, owing to the lateness of the winter rains. We are very thankful, however, that no one took cold or fell ill, and we give thanks to our Father for the many comforts He gave us. We have since decided that the latter part of April will be the best time we can select for the school.

I had oversight of the housekeeping, and other domestic arrangements. The Indian sister from whom I expected to get advice and help in the catering, fell ill at the very last moment, and could not be present. I tried one of the others, but soon found it was running the expenses too high to follow her suggestions, so I had to depend largely on myself, and it kept me quite busy. Of course there were some mistakes made. At first there was too much food prepared and some was wasted. Then I thought I knew just how much to give out, but once the same amount of flour for the evening meal, that was sufficient for the morning proved not enough, and the bread ran out before all were satisfied. The explanation was that they had dal (lentils) to eat with their bread in the morning, and in the evening there were vegetables, so they ate more bread.

There were three meals a day. A cup of tea with a bun at seven thirty a. m., breakfast at eleven and dinner at six-thirty.

Two Christian women did the cooking, and all expressed themselves as well satisfied with the arrangements and food, and said they did not want any change made.

NEWS ITEMS.

The news from the *Evangelistic Campaign* during the month would make several interesting volumes. The Evangelists were in Pasrur District exactly one month. During that time 18 different centres were visited. It was calculated that about 4000 people, village Christians, were in attendance at all the meetings. The truck has done magnificent service. It has preached its own sermon all along the 230 miles traversed by it during the month. It stuck (permanently) at nothing, though it had to go through mud up to the hub at times. It went through the sand of the rivers without stopping to take a breath and in one place there was a stretch of water, some thirty or forty feet wide, and up to and over the hub, but it proved not the slightest hindrance to this generous gift of God's people, given willingly and gladly for the futherance of His kingdom. If those people could only realize what a splendid material help this Motor Truck has been to the Evangelistic Campaign, they could not help being greatly gratified and pleased at the result of their generosity.

Gujranwala. We are in from camp again for a few days for repairs. An awful storm caught us at Wadalla last Saturday and almost cleaned our camp. It began to rain and blow Friday night, but no damage was done till Saturday when it began to blow a hurricane which kept up nearly all day. About noon our tent which was an old one began to give way. The seams in the front began to rip and soon the whole top was in shreads. We escaped through the mud to the Miss Sahibas' tent with the baby when it first began to give way. Then I went back and packed all our stuff. It was a good thing I did for about the middle of the afternoon a thunder storm came up and soon the work of inundation was complete as far as the tent was concerned. We were very anxious for the baby on account of exposure, but so far it has not hurt her a bit.

The Memorial Hospital still moves on and every one is busy. Seven nurses have had or are having a dip into examinations this Spring. Three will go up the last of this month for their midwifery examinations, and four yesterday finished the third examinations in nursing, representing the completion of two years' work.

The *Lyallpur Fair* was a success; rain settled the dust before and all was lovely till the last day of the fair a heavy hailstorm came, and destroyed many of the wheat fields. The Lyallpur missionaries report a very enjoyable winter in camp, the Christian communities progressing along all lines, and non-Christians showing an unusual willingness to buy and read the Gospels. The Evangelistic work at the big mela is reported as the best yet seen there.

A total of over 600 books, chiefly Scripture portions, are reported as disposed of in *Jhelum* district in three months of the camping season.

The work among the non-Christians in *Zafarwal* district has been noticeable, because of the spirit of enquiry and openmindedness on the part of the people.

Sargodha reports: We are breaking up camp today, March 13th. Have made 32 encampments since the 7th of November. Our other camp made 15 encampments separate from us since Christmas. We have covered the part of our field where our Christians are. We expect when our Motor Car comes to have time for non-Christian villages also. We have had a most encouraging year. Our people are growing in grace. This is manifested by increased liberality, greater hunger for the Word, and better attendance at worship. Three more circles are asking for organization and the prospects are bright for three more self-supporting congregations in the near future. Our schools are showing the effect of closer inspection than was possible with only one superintendent for all the work.

Miss Anderson expects to leave Sargodha on her furlough April 16th, and is going by the Eastern route visiting friends in China and Manila by the way. Her address while in America will be Point Marion, Pa.

Pasrur reports: In one recent camp we made a list of the enquirers and found over 500. We can duplicate this again and again. In the second camp from this last one we found a small circle with even a greater number of enquirers. They hadn't had a camp for four years and as far as we know have never had a teacher. In the last two months we have baptized over 700. This is no special credit to us, being a harvest which has long been ripe but no one had time to reap it.

A TEMPERANCE SOCIETY IN PATHANKOT.

A very encouraging movement has arisen out of the Men's Sabbath Morning Bible Class for non-Christians conducted by Miss Campbell. About three months ago a temperance organization in connection with the class was inaugurated. At the present time about 100 names are on the roll. Many of these are the leading men of the town, and many of them too, were specially noted for their drunkenness. Today not only are they keeping their pledge, but they are also making a great effort to induce all their companions to safe-guard themselves by taking the pledge, and wearing the badge. A very amusing incident was told at the last meeting. The day previous several men had been after five noted drinkers to get them to promise to come to their meeting. They did so, but they had evidently not made up their minds to take the pledge, and they decided that it was better not to be seen by the public at all the day of the meeting, so they hid and could not be found until the following morning. It reminds me of the Catch-My-Pal movement in Ireland, started some five years or so ago, which has had such a wide spread effect. Mr. Nand Lal of Amritsar, a very earnest Temperance worker, gave a lecture the evening previous to the last meeting at which three hundred and twenty men and boys were present in the Church. Miss Campbell is president, the meetings are held in the Church, and the opening exercises consist of praise, (these men can almost all sing the Zaburs now) reading a portion of Scripture and prayer.

The Rawal Pindi District missionaries have travelled about 500 miles during the itinerating season just closed. How have we done it? Sometimes by camels, sometimes by ox carts, sometimes by rail. We, ourselves, travel in two wheeled buggies. On moving days, Miss Lawrence and I have in our buggy under the seat, which is sufficient for four, two facing front and two back, the lunch basket, the bread box, the vegetable basket, the water jar, the lamp box, the medicine box, and the groom sits on the back seat, and ourselves in the front seat. The Andersons have about the same in their buggy with the addition of the fireless cooker, the dog, pigeon, gun, violin, and two or three children.

The rest of the camp, as I said, goes on camels, ox cart, or rail.

The last month of this camping season we spent in pioneer work. Mr. Anderson took the family in to Rawal Pindi, then we three set out to explore the "regions beyond," at least regions never before entered by missionaries.

We found some splendid, needy people and left many Gospels as well as many spoken messages with them. The first part of this journey had to be by rail as there was absolutely no wagon road. It will take too long to tell you how the Station Master had the car containing our camp outfit attached to the passenger train by which we ourselves went, but he did it. It was his very great kindness as the Punjabis say. After a journey of 20 miles made in one and one half hours during which we passed through seven tunnels and tried to eat our lunch with no light in the train, we arrived, bag and baggage. The engine left the train, brought our baggage car off to the siding near where our camp was to be, left it and returned to take the train on its journey.

The buggies were on the car but we sent the horses with the servants over land. They arrived late that night and said it was only because they had the Christians' property in their care that Allah had brought them through alive for they came up over the mountains (they could not go through the tunnels) where even a goat could not find a footing.

Another time we had to drive 47 miles which, over some roads would not be a long journey, but 47 miles over Rawal Pindi district roads is. In these roads are very bad places called in the Punjabi language "Cussies" — a very fitting designation for them!

For this 47-mile trip we took three days. The first day we packed up the camp and sent it off over the country by camels and we drove 13 miles and spent the night in a Government Rest House. The next day we drove 29 miles, all the way in the face of a very strong cold wind straight from the snow-capped mountains. This night we found a tiny little Indian "Rest House," just big enough for Miss Lawrence and me. Mr. Anderson found a little school house near by where he spent the night.

During this trip we had no cook, only our lunch basket. We all had a part in preparing the meals. This night in the little Indian Rest House none of the smoke from our fire went up the chimney but all of it, I think, into our eyes, and we wept copiously throughout the preparation of the meal. It was a good meal, though, and we were ready for it and enjoyed it thoroughly. The next day we completed the 47 miles and found the camels had already arrived and the camp was partly up. We were glad to see it, and as soon as possible we had lunch, then went to bed to rest, thankful that we did not have to move camp three days in succession every week.

We learned many things about our field and people during this pioneering trip and praise Him in whose name we did it for the reception we had among the people.

Lovingly, yours for India,

ANNA M. HAMILTON.

Rawal Pindi, March 25, 1914.

GOD HAS, WE KNOW NOT WHY, BUT WE KNOW HE HAS, GIVEN PRAYER A PLACE AND POWER WHICH RENDER IT INDISPENSABLE TO US, AND NOTHING ELSE CAN AVAIL IN ITS STEAD.—A. DAINTREE.

Important Action of the Women's Board.

At a special meeting of the Women's Board held on February 10th, 1914, the following action was unanimously taken:

"In view of the fact that our Master has greatly enlarged the opportunities of the Women's General Missionary Society and that the only medium of communication between the Women's Board and the women of the church and our representatives in India, Egypt and the Sudan is our Women's Missionary Magazine, therefore, resolved: that we urge our Magazine Committee to enlarge its periodical to at least 68 pages in each issue, thereby giving space for every department of our work. During the twenty-seven years of the existence of our Magazine it has been increased from 32 pages to 44 pages without any change in the price of subscription. Every woman knows that the price of everything has so largely increased during the last decade that "Increased Cost of Living" has become a byword which meets us everywhere.

We therefore instruct the Magazine Committee to increase the subscription price of the Magazine 3 1-3 cents per copy, or in other words to charge $1,00 for the annual subscription of the Magazine instead of Sixty Cents and to write this up in each number of the Magazine beginning with the March number."

Signed
Mrs. Samuel Yourd, Acting President.
Mrs. John S. Crawford, Rec. Secretary.

Pittsburg, Pa.

EDITORIAL.

THE THIRTY-FIRST ANNUAL CONVENTION, PHILADELPHIA, MAY 12-15.

In some respects the annual meetings are similar. The great purpose is manifest. Anyone having attended one or more of these meetings has a freedom and anticipates the interest as nothing else can introduce to her. Where a few meet on the journey to the convention there is the enjoyment that comes from mutual interest and purpose.

Women are naturally social and accept hospitality with evident enjoyment. The welcoming of the guests to this convention gave assurance of what was in store. Indeed such hospitality and foresight on the part of the local committee in providing for the comfort of delegates at this convention had a leavening influence of good cheer and freedom during the entire convention. The women of Philadelphia were represented by a large number on entertainment. Mrs. Chas. Crowe, Mrs. Frank Getty and Mrs. T. L. Jamieson were the members of local committee, and they, with a large number of co-workers, anticipated every necessity and luxury for their guests. The old church that has stood for so much loyalty to principles that have established the denomination, enjoys to this day a place of influence. A large membership of loyal United Presbyterians worship there.

Rev. Mr. Rife is the third pastor in more than a half century.

Philadelphia is called the city of brotherly love. Long ago it established its hospitality and its name is associated with the truest and best history we have made. What transpired in the sessions of this missionary convention was not anticipated in detail by the founders and makers of this great republic, the home of loyalty and Christian freedom, and yet it was only the evolution of the principle so long ago established—freedom of worship.

Today we record among the marvelous developments of the era nothing more wonderful than the progress of women in Christian mission service. We doubt if there has been any gathering of women in that city who came with greater assurance of the blessings of Christian service than the representative delegates to this Thirty-first Annual Meeting. During the past two years there has been developed the possibility of meeting one of the largest single tasks ever assumed. Heretofore the Secretaries of our Women's Board have presented plans on a scale limiting the needs to small contributions, but the yearly budget has been steadily increasing. The women of the United Presbyterian church have kept pace with the plans, and to this special meeting there were carried the largest expectations, as they had quickened their pace to the plans projected; and these expectations were shown in the joyousness of their meeting, in their social greeting and even in sensible dressing, as well as faithful attendance on all the sessions.

From the opening hour of the Convention, Tuesday evening, to the closing moments, a sincere purpose and a joyous response to all plans for enlarged work calling for more devoted self-denial was felt. Everything had the element of unselfish devotion to the large work represented.

In a brief review of this meeting we first notice the leadership. Mrs. J. V. Clark, of Washington, Pa., president of the Convention, chose for her address to the Convention the comprehensive subject: "Evangelism—The Vision and the Task."

She said:—"The most important thing in the religious world is an evangelism that makes Christ known to all men. The beauty of the evangelistic message is that it touches human life at every point. We are living in a time when the missionary enterprise, large and splendid as it is, seems inadequate to meet the world's need. *** Our responsibility is being pressed more and more upon us as followers of our Lord to preach the gospel to those who know it not both in Christian lands and foreign fields of labor. *** We need a vision of perfected humanity to give the life, the inspiration, then we can come and take our place in the work. It may be a very little place indeed but we can work at our appointed task while others are working and all together we shall be lifting this world of humanity up into the light of God.

This can be accomplished by Christ living in you. The early disciples simply told what they knew about Jesus.

The first commissioned preacher was a woman whom Christ met, the woman at the well of Samaria. She left her waterpot, and went her way and preached to men, and so effectively that a whole city was brought to Jesus. She spoke out of the fulness of her heart. Christ had opened her heart and she went and told others.

*** We need a new vision, a new life and self-consecration. God will always give His children a vision if they are ready to receive it. The women of our church today are facing a world task and must have vision to look out over a world where a thousand million of people wait for a knowledge of Christ. *** Your gathering here tonight signifies your interest in the task of fulfilling the commission of our Lord."

* * *

Mrs. John Ferguson, First Vice-President, presided during the services of the first evening and throughout the Convention aided in the duties incumbent and made friends in all her relations to the Convention.

* * *

Evangelism was the keynote of the devotional hour at every session. It would be impossible to give any report of this part of the service of prayer and praise, however, what we express is fully endorsed by all, that the wide range of thought and deep spiritual feeling that led the mind and heart of the Convention at every hour was the necessary preparation for every session. If delegates could always be promptly in their seats at every service the purpose of the brief but precious moments of this service would be realized.

* * *

The July issue of the Women's Missionary Magazine will carry to the women of the United Presbyterian church one of the most encouraging reports ever given. Every department shows the faithful work of a faithful secretary and the support of their great constituency, the loyal women of the United Presbyterian church. One thought ran throughout the entire Convention, namely this: "What a faithful and efficient service our Women's Board are giving, dependant of course upon the growing interest of the woman membership throughout the church."

We would like to take time to talk about these reports. A few words only—We like the faith that expects great things from everyone. The leadership of such women is not to be discounted by comparison with any, and why anyone wants to evolve plans to be swallowed up by another denomination has never been understood by any woman who has given her best in the service of this one denomination that we have learned to love and serve. This small body of women doing the work appointed them to do could not be surpassed by any; and if all the women of the United Presbyterian church would be loyal to this privilege offered in this great missionary work of our church there is no way to compute the results of such loyalty. We believe if there were less time spent in writing, publishing and talking Union and more time given to planning how to get hold of God to do His work that this little denomination would have no apologies to make for its fidelity to its principles and its enthusiasm to be distinctly loyal to principles that have made it what it is. The women who are making the greatest denials and doing the most faithful work are the women who are most in love with the United Presbyterian church in its fields of labor and in the work assigned and the vision we have in service is the unfinished task allotted to our church and a loyal membership to care for it. The same thought applies to the membership of sister churches. Be true to your profession, and your influence will be multiplied. A body of women carrying missionary enthusiasm and establishing itself year after year more firmly, has a voice that must be heard in the church.

The great interest of the Convention centers around the report of the Thank-Offering. Wednesday night has long since been given to the Thank-Offering Secretary for her service of thanksgiving and presenting the thank-offering already in the treasury, the gift of gratitude from the women, young women and children of the church—but not all—else it would exceed greatly even the sum offered. When will all the woman membership of the church partake of this blessed privilege?

A notable occasion was the uncovering of the Monument of Gratitude by Mrs. J. B. Hill, treasurer of the Board. The Monument completed—Fifty Thousand Dollars in the treasury to begin to build for Tanta!

What does it mean—from the smallest gift to the largest? It is a solid granite of love and service. The Convention received this with marked enthusiasm.

This has exceeded all previous efforts to do a large thing and it also marks a place to go forward. Never, we trust, will the United Presbyterian women do less! May it be possible that the same women will do other things.

Life memberships and special gifts from all over our church are cemented in a work that records many loving self-denials.

* * *

"The Voices of the Children—A Plea for the Gospel," Wednesday night following the Thank-Offering was one of the most impressive features of the Convention. At least 150 children from several of the many U. P. Churches in Philadelphia brought a plea from all of our mission fields—through children in costume and appearance representing their fields. They held the large audience in sympathetic interest as they each in turn through a well trained leader called for more missionaries "to come over and help us." It was a splendidly disciplined lot of children and made an impressive appeal.

* * *

The following officers were elected for the Convention in 1915: President, Mrs. I. C. Rankin, Canon City, Colo.; First Vice-President, Mrs. L. R. Free, Philadelphia, Pa.; Second Vice-President, Mrs. J. C. Pinkerton, Los Angeles, Cal.

Miss Margaret Moorehead, Xenia, O., was elected to the Editorial Committee of The Women's Missionary Magazine.

* * *

The recommendation of the Women's Board to enlarge the Women's Missionary Magazine from 44 pages, its present issue, to sixty-eight pages and raise the price to one dollar per year received the *most hearty support of the Convention*, even to enthusiasm, and as proof of their good will 129 one dollar subscriptions were given.

The enlarged Magazine will appear in its first issue, August number.

* * *

Home and Foreign and Freedmen missionaries had their special appeal. Dr. and Mrs. Weidler of Frenchburg maintained the great work they represent. They had a message that was a climax to the four years of the Frenchburg existence. The first graduating class had made its appearance just the week previous (May 7), the account of which had a delightful effect upon the audience. Frenchburg school will make itself one of the important missions when it has its new dormitory. As it is now students from the mountains are not reached.

* * *

One of the delightful privileges of the Convention is to meet our women missionaries. The Women's Board has made it possible for those home on furlough from our foreign fields to have an opportunity of attending at least one General Convention. There were present—from India: Mrs. W. B. Anderson, Mrs. M. M. Brown, Mrs. J. G. Campbell, Miss Lena Brotherston, Miss Fanny C. Martin, Miss Jean Morrison. From Egypt: Mrs. John Kruidenier, Mrs. A. A. Thompson, Miss Carol McMillan. From the Sudan: Mrs. C. B. Guthrie. Freedmen Mission, Canton Bend, Ala.: Mrs. Cotton. Tama Indians, Mrs. Cooper.

* * *

The contributions of the women of the church the past year through the Women's Board were the largest in the history of the Society.

* * *

Look for the plans as they enlarge in the new enlarged Magazine. Beginning with August number there will be plans to do greater things for our mission fields.

* * *

It was a good Convention. We omit many features of interest. We hope every reader will be inspired through her Presbyterial delegate to increased devotion to the work of our Master.

* * *

Tanta School an assured fact—"We will build." A sixty-eight page Magazine, and plans to build at Tanta Hospital, Dormitory at Frenchburg, an increase in offerings next year, all emphasize that the Philadelphia Convention marks an onward step and calls for prayer, faith, gifts and more woman members in all our societies!

* * *

Mrs. J. C. Alter as Field Secretary brought a delightful message to the Convention. From October to May she has traveled 12,000 miles on the Western slope of our land.

Mrs. Alter carried enthusiasm from

all the Western Presbyterials and gave inspiration for larger things to come. We planned to have her excellent report of this itinerary in the June number. Because of lack of space it will appear in July issue.

* * *

The following named persons have contributed to the Hanna Memorial Fund since the last list of contributors was published: Mrs. J. W. Henderson, Crete, Pa., $1.00; Mrs. James Gilmore, Wilkinsburg, Pa., $1.00; also First Altoona, Pa., W. M. S., $3.00.

* * *

DONATIONS TO FRENCHBURG SCHOOL.

(Read the following carefully and then send promptly.)

There has been an increased interest in the work of our school at Frenchburg on the part of the women of our church. We are glad that this is so and are pleased to have their help in every way possible. In the past year this interest has shown itself in the sending of many boxes and barrels of clothing. There is a great need for these and we are anxious that these donations continue.

Our people are deserving poor. They are handicapped by conditions of climate and soil rather than by disinclination to work. There is little money in circulation and therefore contributions of clothing are gratefully received. These are disposed of under supervision of teachers, and the needy families of the vicinity and outlying country are borne in mind. It is especially hard to keep the supply of shoes equal to the demand. Children's shoes both for boys and girls are needed. The roads are principally creek beds, and the strain on leather is more than it can long meet. The flints soon cut out overshoes and rubber boots; and, when a lad walks two, four, and even six miles each way to and from school each day under these conditions, his foot wear soon needs repairs.

We are often asked what to send in the way of clothing. Anything serviceable, suitable for "man or woman, maid or child," clean wholesome garments. They need not be new if they are clean and mended.

We would like to make a special request for boys' shoes, sizes 4 to 7's, in adult sizes and all on broad lasts. Boys' clothing too is greatly in demand. Suits and shirts suitable for boys from eight to fifteen years of age.

Needs: Underclothes, coats, trousers, stockings, dresses, mittens, skirts, aprons, caps, hoods, girls' coats, boys' shirts and waists, shoes, all broad lasts.

We are very often asked about how to send the shipments so that they will reach us. Our nearest Railroad station is Rothwell, Ky., on a branch of the Chesapeake and Ohio R. R. This railroad as well as the Pennsylvania and almost all railroads will send these shipments of clothing free of charge, if a request is made of the station agent and he gets authority from the proper official. This saves the society or individual the expense of freight charge and very often saves the Board the extra charges from such main points as Ashland or Mt. Sterling, for very few offices have the rates to Rothwell. The bill of lading should be sent to Dr. Weidler of the Frenchburg School together with fifty cents to cover the cost of storage and of cartage to Frenchburg. Most of the shipments come to us in the time of year, when the roads are almost impassable and the goods have to remain at the station and are subject to storage; then when we can get some one to bring them the charge is at the highest. If the charges are not fully prepaid and the amount for hauling not sent this means expense and trouble for the workers on the field.

Many of the barrels we receive are *not marked so that they can be identified.* One of the barrels sent this winter came without any means of identification. The articles were taken out carefully and there was no slip nor newspaper so that even the name of the city could be learned. (Very often we identify a barrel by the names on the newspapers and magazines that are used for packing). There were some post cards with the backs pasted over with white paper and strung together on baby-ribbon to make a wall hanging. The one opening the barrel took these cards and tore off the backs of the cards that had the view of a college well known in the United Presbyterian church. She read the name of the young man who had sent the card and recognized an acquaintance. The young lady to whom he had sent the card from his home to her boarding school was not so well known; but by comparing this card with others she finally was able to guess the name of the town from which the barrel had been sent. Afterwards this was confirmed by learning through correspondence that the young lady's family lived in the town from which the barrel had been sent. It is not often that the post card of a young man to his sweetheart furnishes the means of identification! A great deal of time and confusion can be saved were the societies careful to inclose a note saying from whom the barrel had come. Several barrels that came this year we have not been able to identify.

A MESSAGE FROM THE FOREIGN SECRETARY.

Miss Davida M. Finney, daughter of Dr. Thomas and Mrs. Finney of Alexandria, Egypt, has been elected to go to Egypt, her native land, as a foreign missionary.

Miss Ruth Eddy, born in Sidon, Syria, daughter of Presbyterian missionaries and acquainted with Arabic from her early youth and a graduate nurse has also been elected to go to Egypt.

One of the most beautiful events of the Convention was witnessed on missionary night when Miss Jane Shay a member of the West United Presbyterian Church of Philadelphia and daughter of the Presbyterial was presented to the Convention as the newly elected missionary to India. Everyone was touched who heard her tell the story of her decision to serve the Master in the foreign land. Her mother was present and had the sympathy of all who knew what it would mean to give their daughter for service in a far away country. Only three this year! Where are the others whom the Lord has called to go out this autumn?

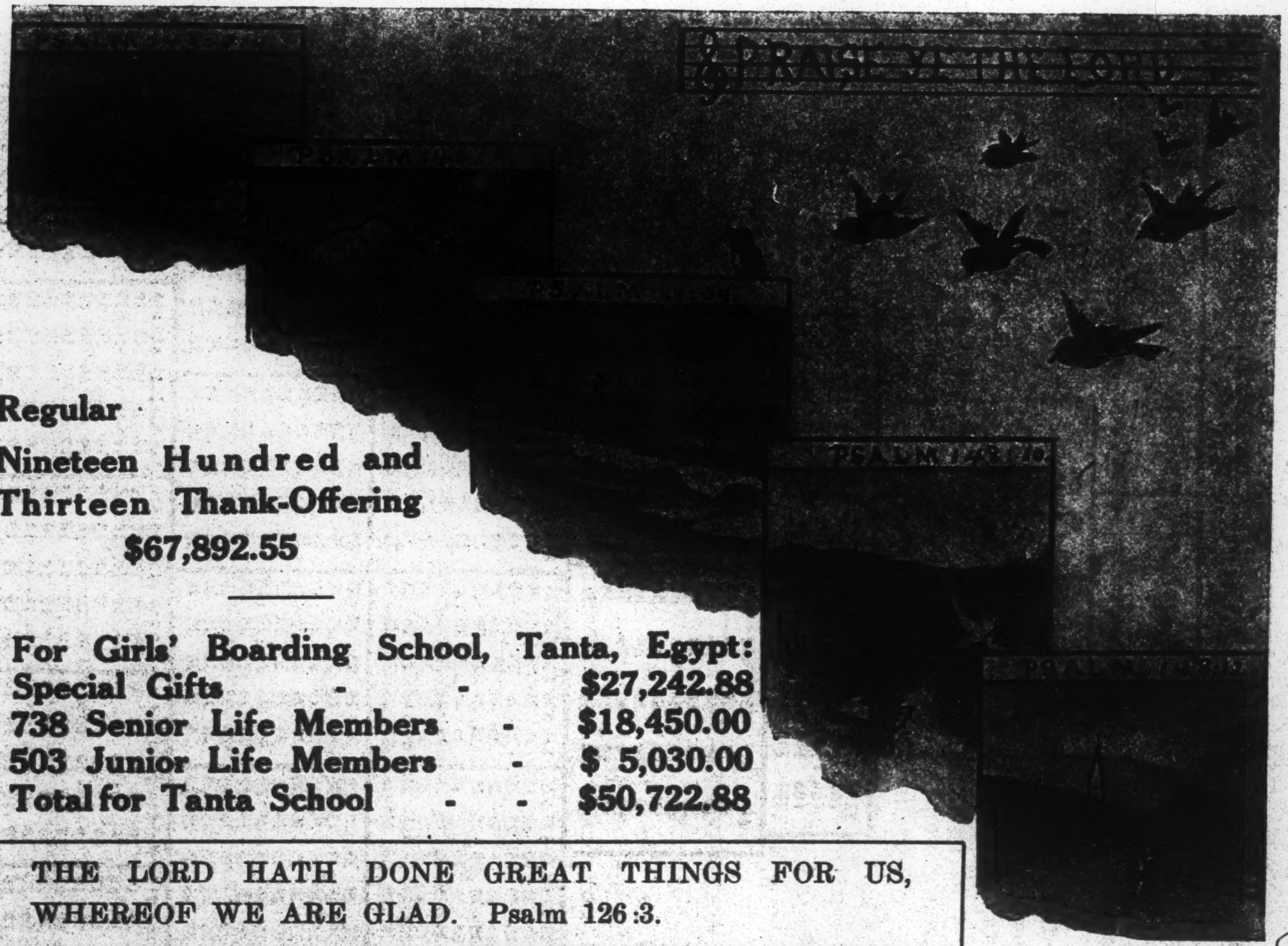
The returning missionaries to India accompanied by the missionaries-elect, will leave New York by the steamer "Mauretania" on September 2nd, traveling via Liverpool and arriving at Bombay October 7th.

A wonderful answer to the prayer of Faith was manifested when Mrs. Hill pulled the blue ribbon which unveiled Mrs. Porter's Monument of Gratitude at the Convention in Philadelphia and every figure of the $50,000.00 was turned right side up. Nor is this all; several contribution have been heard from since the Convention so that the Master is sending us even more than we asked for. What a bountiful giver He is.

Pray for the new missionaries during these months of preparation that the Master will give them and their friends courage and joy to face the separation which lies before them.

Now that the Tanta Girls' School Building is assured let us all pray that God will send the necessary $30,000 for the alteration and enlargement of General Hospital in Tanta. Let us continue to honor Him with our gifts.

Mrs. H. C. Campbell,
Foreign Secretary.


PRAISE YE THE LORD
PSALM
PSALM
PSALM 148:10

Regular

Nineteen Hundred and Thirteen Thank-Offering

$67,892.55

For Girls' Boarding School, Tanta, Egypt:

Special Gifts - -	$27,242.88
738 Senior Life Members -	$18,450.00
503 Junior Life Members -	$ 5,030.00
Total for Tanta School - -	$50,722.88

THE LORD HATH DONE GREAT THINGS FOR US, WHEREOF WE ARE GLAD. Psalm 126:3.

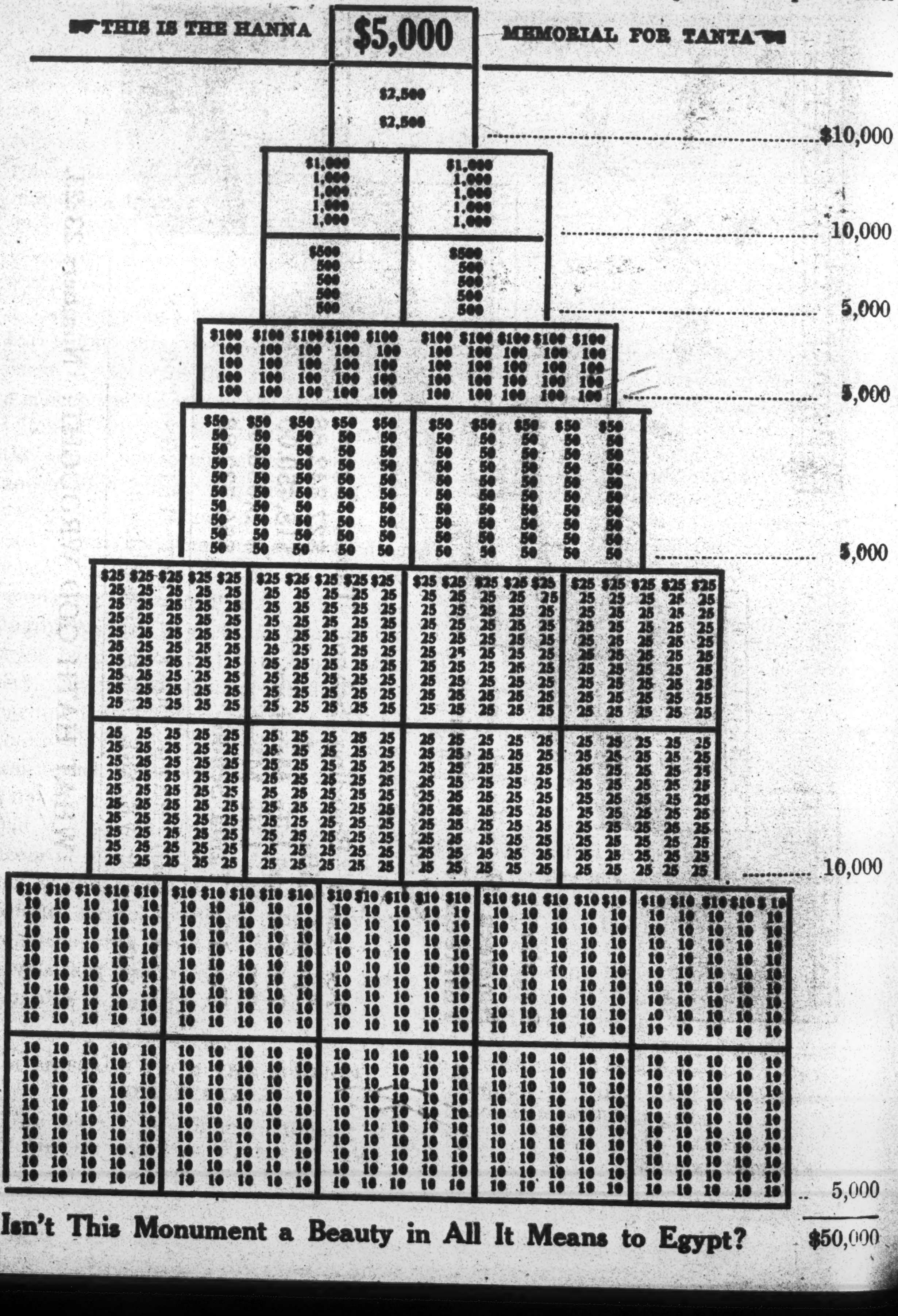
WHAT HATH GOD WROUGHT? Numbers 23:23.

THE UNITED PRE[illegible] LIBRARY
475 Riverside Dri.e New York 27, N. Y.

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE
WOMEN'S GENERAL MISSIONARY SOCIETY
UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? .... Girls' Boarding School
WHERE? .... Tanta, Egypt
WHEN? .... Before May 12, 1914
HOW? ....By Senior and Junior Life Membership Fees and Special Gifts


☞THIS IS THE HANNA $5,000 MEMORIAL FOR TANTA☜
$2,500
$2,500
$10,000
$1,000 $1,000
1,000 1,000
1,000 1,000
1,000 1,000
1,000 1,000
10,000
$500 $500
500 500
500 500
500 500
500 500
5,000
$100 $100 $100 $100 $100 $100 $100 $100 $100 $100
100 100 100 100 100 100 100 100 100 100
100 100 100 100 100 100 100 100 100 100
100 100 100 100 100 100 100 100 100 100
100 100 100 100 100 100 100 100 100 100
5,000
$50 $50 $50 $50 $50 $50 $50 $50 $50 $50
50 50 50 50 50 50 50 50 50 50
50 50 50 50 50 50 50 50 50 50
50 50 50 50 50 50 50 50 50 50
50 50 50 50 50 50 50 50 50 50
50 50 50 50 50 50 50 50 50 50
50 50 50 50 50 50 50 50 50 50
50 50 50 50 50 50 50 50 50 50
50 50 50 50 50 50 50 50 50 50
50 50 50 50 50 50 50 50 50 50
5,000
$25 $25 $25 $25 $25 $25 $25 $25 $25 $25 $25 $25 $25 $25 $25 $25 $25 $25 $25 $25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25 25
10,000
$10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10 $10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10 10
5,000

Isn't This Monument a Beauty in All It Means to Egypt? $50,000

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

REJOICE AND BE GLAD!

In the January Magazine of 1913—sixteen months ago—there appeared for the first time the cut of the "Monument of Gratitude." On it was outlined figures amounting to $50,000, the sum asked for, for the erection of a Girls' Day and Boarding School in Tanta, Egypt.

All the figures except those representing gifts already paid into the treasury of the Women's Board were inserted in the blocks upside down. From month to month since, sums paid during the interim have been given credit on the "Monument" until in this June number of the Magazine the "Monument" appears in its full beauty, with its figures all turned right side up, which means that every dollar of the $50,000 asked for as a special thank-offering over and above the regular thank-offerings, has come into the treasury of the Women's Board.

Is not this sufficient reason for every giver to sing for joy, and for all who are interested in our Women's Work to rejoice and be glad over all the way God has been leading us?

Can there not be a season of thanksgiving observed in every missionary society throughout the church at its regular meeting in June over the completion of the large fund for the Tanta School building?

In the future, pray and keep on praying that God will carry on the work of planning and building the Girls' School in Tanta, and make it to be a blessing in giving to the women and girls of Egypt, not only secular education, but a true heart knowledge of Christ as their only Saviour.

Pray that similar work at Sangla Hill, India may be abundantly blessed.

Pray that the 1914 thank-offering may be the largest yet given in order that all departments of our women's mission work may be enlarged.

Pray that the entire Thank-Offering movement may be used of God in training His people, to become a grateful, loving people, and in leading them up to a higher plane of giving.

IMPORTANT QUESTION!

What does the completion of the "Monument of Gratitude" mean?

1. It means that ere long a Christian Day and Boarding School for Girls will be established in Tanta, the largest and most important of the eleven districts in the Egypt mission field.

2. It means the giving of the first Protestant Boarding School for girls in a district containing 2,000,000 of people who are almost wholly bigoted Mohammedans.

3. It means the placing of a Christian School for oppressed women and girls in the third largest city in Egypt, with a population of one hundred thousand.

4. It means the giving of hundreds of girls every year an opportunity to become educated, intellectually, morally and spiritually.

5. It means the opening of a school for girls in a field which is needy beyond description, and where in time the people will come to appreciate it.

6. It means that the twin sisters, "Education" and "Christianity" will work side by side in saving the womanhood of Islam for their families, for their homes, for their country and for their Christ.

7. It means victory for the King of kings, and for His cause in the very center of the battle field of the Cross and Crescent.

8. It means a legion of souls saved in the coming years and God's rich blessings upon all who by prayers and gifts have made it possible to establish another Christian Day and Boarding School in the land of the Nile.

SENIOR LIFE MEMBERS.

$25.00 Each.

For the Erection of Girls' Day and Boarding School, Tanta, Egypt.

Mrs. Charles Burns. By W. M. S., 2nd, Washington Heights, New York City.

Mrs. Esther Bothwell. By W. M. S., 2nd Church, N. S., Pittsburgh, Pa.

Miss Anna Isabel Elliott, Cambridge, Ohio. By her mother Mrs. R. A. Elliott.

Miss Margaret George, 44th Street Church, New York City.

Mrs. N. H. Jacobes, N. S., Pittsburgh, Pa. In memory of her son Robert H. Davis who died Nov. 20, 1913.

Miss Ruth Mitchell, Cambridge, Ohio. By a friend.

Mrs. W. M. Nichol, Brooklyn, N. Y. By W. M. S., 2nd Church.

Mrs. Anna Pauline Nichol, Indiana, Pa. By W. M. S., 1st Church.

Mrs. T. C. Pollock, Philadelphia, Pa. By her mother Mrs. W. S. Heade, Cambridge, Ohio.

Mrs. A. H. Wilson, Ernfold, Sask., Canada.

Miss Sarah Grace Woods, Sewickley, Pa. By her mother, Mrs. Thomas Woods.

Mrs. Emma E. Wilson, Indiana, Pa. By W. M. S., 1st Church.

Mrs. Thomas B. McNary, San Jose, Cal. By her sister, Miss Jessie M. Moore.

Miss Nannie E. Rhea, Saltsburg, Pa. By W. M. S.

Mrs. Sophia Johnson, Miller's Ferry, Ala.

Mrs. J. G. Campbell, Grove City, Pa.

Mrs. C. F. Crooks, Easton, Cal.

Mrs. H. S. Petrie, Washington, D. C.

Mrs. Percy L. Banfield, Wilkinsburg, Pa. By W. M. S., 2nd Church.

Mrs. J. W. Bickett, New Concord, Ohio. By W. M. S., 2nd Church.

Miss Anissa Giffen, St. Clairsville, O.

Miss Burdella Giffen, St. Clairsville, Ohio.

Miss Laura Eleanor Matz, N. S., Pittsburgh, Pa. By a friend.

Miss Clara Edna Nicoll, Bellevue, Pa. By a friend.

Miss Aline Guthrie Finley, Pittsburgh, Pa. By a friend.

Miss Margaret Emilie Fetterman, Mt. Lebanon, Pa. By a friend.

Miss Ora E. Haft, Tama, Iowa.

Mrs. Bettie Taylor Groves, Townsville, N. C.

THE "FIVE HUNDRED PROCESSION." JUNIOR LIFE MEMBERS.

$10.00 Each.

For the Building of Girls' Boarding and Day School, Tanta, Egypt.

Loyal Brandon, Grove City, Pa. By a friend.

Sarah Ruth Brown and Earl Matthew Brown, R. R. 1, LeClaire, Iowa.

Helen Brown, New Concord, Ohio.

Louise Campbell, Grove City, Pa.

John Crowe, New Wilmington, Pa.

Frederick Ralph Hageman, Forest Ave. Junior, Bellevue, Pa.

Elizabeth McHendry Long, Bellevue, Pa. By her aunt, Miss Eliza McHendry.

Elizabeth Ann Burrows, Cleveland, O. By her great aunt, Miss Sarah Anderson, N. S., Pittsburgh, Pa.

Eleanor Charlotte Marshall, New Concord, Ohio. By her aunt, Miss Charlotte Porter.

Ethel McConnelee, Xenia, Ohio. By a friend.

John Kelly McCreery, Khartum, Sudan. By Junior Society, 8th Church, N. S. Pittsburgh, Pa.

Janet Nesbit, Pasrur, India. By a friend.

John Ballantyne, Xenia, Ohio. By a friend.

Helen Margaret Brooks. By the Young Women's Society, Jamestown, Pa.

Robert Medill Woods and Mary McCann Woods, Sewickley, Pa. By their mother in memory of their two grandmothers.

Maria Elizabeth Watson and Edward Thomson Powell Watson, Philadelphia, Pa. By a friend.

Ruth Craven. By the Junior Society, Summerfield, Kans.

Janie Lee Eaton, Prairie, Alabama.

Mary Ruth McMeekin and Thomas Banks McMeekin, Mars, Pa. By their mother in memory of their father, Wm. James McMeekin.

Marion Barr McMurray, R. R. 4, Canonsburg, Pa. By the grandmother, Mrs. James McNary.

Oliver Robinson Degelman, Pittsburgh, Pa.

Joseph Dalo, Pittsburgh, Pa.

Dorothy Vantine, Pittsburgh, Pa.

Anna Mary McLaughlin, Unity Station, Pa.

Ruth Boyd, Unity Station, Pa.

Mary Orr Wilson, Ben Avon, Pa.

Margaret I. White, Philadelphia, Pa.

Elizabeth S. Lovett, Verona, Pa. Given by herself in memory of her father.

Robert Austin Ferry, Pittsburgh, Pa. By his grandmother, in memory of his grandfather, Rev. J. D. Sands, D. D.

William J. Nuttall, Detroit, Mich. Through Junior Society of 10th Church, N. S., Pittsburgh, Pa.

Paul Harwood Baldinger, Cambridge, N. Y. Special gift from King's Daughters of Grove City, in memory of Wm. Porter Campbell, son of Mr. and Mrs. J. G. Campbell, India.

LIST OF ROOMS TAKEN AS "MEMORIALS" IN THE PROPOSED BUILDING FOR GIRLS' DAY AND BOARDING SCHOOL, TANTA, EGYPT.

Memorial Hall	$5000
Drawing Room	2000
Library	1000
Reception Room	750
Office	350
Dining Room	1250
One of the Music Rooms	500
Superintendent's Room	300
Guest Room	300
Two Missionary Rooms	600
Teachers' Sitting Room	200
One Tablet	50

NOT TAKEN.

Five Dormitory Rooms (Each)	$1000
Ten Class Rooms (Each)	500
One Music Room	500
Sewing Room	250
Two Teachers' Rooms (Each)	200
Dining Room for Day Pupils who carry lunches	150

It is not the purpose to expend all of the above sums in the furnishing of the School Building. Money left after the rooms have been properly furnished will be placed in a fund from which to keep up the equipment.

Persons desiring to secure the rooms not yet taken as memorials in the Tanta building, have the privilege of counting the sum given on the 1914 thank-offering, if paid into the treasury of the Board before December 31, 1914.

Plans will be made to begin building at an early date.

TABLETS.

A wainscoting of marble tablets, or some other suitable material, will surround the walls of the auditorium—"Memorial Hall." Names of those whom their friends delight to honor, either of the living or of the "crowned ones," will be engraved on these tablets for $50, $100, $250 and $500, according to the location and size of the tablet and length of the inscription. Will not congregations, Missionary Societies, Sabbath Schools, families and individuals improve this opportunity to prepetuate the name and fame of many who have given their lives in work for their Lord?

Persons who desire to have a part in thus perpetuating the memory of their loved ones should communicate with Mrs. H. C. Campbell, Foreign Secretary, 6410 Beacon St., Pittsburgh, Pa.

A PERPETUAL MEMORIAL.

The Women's General Missionary Society through its business agent, The Women's Board, has undertaken the erection of the proposed Girls' School building in Tanta, Egypt. It being a chartered corporation, is legally bound to maintain all memorials. If the building should be destroyed in any way, the corporation is obliged to rebuild and name the memorials in the new building as they originally were.

SPECIAL GIFTS. GIRLS' BOARDING SCHOOL, TANTA, EGYPT.

W. M. S., 2nd, New Wilmington, Pa.
Miss Jane K. Denham, Pittsburgh, Pa.
Mrs. W. L. Taylor, Pittsburgh, Pa.
Miss Belle Lockhart, 2nd Church, N. S., Pittsburgh, Pa. In memory of her mother, Mrs. Ellen Kane Lockhart.
A Friend, Toronto, Ohio.
A Friend. (No address given.)
Boston Presbyterial.
Pittsburg, Kans. Presbyterial.
Monongahela Presbyterial.
Westmoreland Presbyterial.
First Ohio Presbyterial.
Friends, 1st Church, N. S., Pittsburgh, Pa.
Rev. Henry Wallace, LL. D., Des Moines, Iowa.

LITERATURE DEPARTMENT.

Sales at Philadelphia Convention were very encouraging. The Literature Committee of that Presbyterial had everything in fine shape and did all the work.

One of the most interesting things of the Convention was the Junior Exercise on Thank-Offering night. So many inquiries have been made for it that Mrs. Porter, the writer of the exercise, has consented to allow us to publish it. Price will follow in next issue of the Magazine.

One of the new books for next year is "Missionary Women and the Social Question," price, 18 cents post-paid. Another is, "In Red Man's Land," by Francis E. Leupp, price 35 cents, post-paid. The new Junior book is, "Our World Family," at 29 cents post-paid.

Dr. Kruidenier's leaflet, "The Countless Villages of Egypt" will be on sale when this reaches you, price 2 cents each or 20 cents per dozen.

If you want to keep pace with the work of the church and studies for women and children read the literature.

About one hundred and ten subscriptions at $1.00 each for Women's Magazine were received at the Convention. The enlarged book of sixty-eight pages begins with the August number. Get your subscriptions in promptly and get news from every department of the work every month.

This is likely the last communication from the *pro tem* Literature Secretary. She wishes to thank everybody who responded to Magazine appeals.

Mrs. H. C. Campbell,
Pro tem Secretary.

STUDY FOR THE MONTH.

JULY—"THE NEW AMERICA."

A Study in Immigration.

VI (Closing Chapter)

"Home and Foreign Missions are Inseparably Interlinked."

1. Agencies now employed in the "Conservation of our Nationl Ideals."
2. The Mission of the New America in the World.
3. Reviewing, Reading or Presenting of Israel Zangwill's Melting Pot.

HOME MISSIONS.

Bible Lesson—Deuteronomy 11:13-32.
Roll Call—Home Mission Items.

Topics for Study.

1. Home Missions Under Care of Women's Board.
2. The Neglected Fields of America.
3. Encouragements in Mountaineer Work. Report of Frenchburg School.
4. Our Italian Missions.
5. Home Missions Beyond the Rockies.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

April 21, 1914. Mrs. Yourd presided at the regular meeting of the Board and led devotional exercises. Mrs. Porter and Miss Reed led in prayer.

Mrs. Campbell reported a message from Doleib Hill telling of the sudden death of Mr. R. W. Tidrick, mauled by a lion. His wife and children are in this country. Mrs. Campbell and Mrs. Hill led us to the Throne of Grace in behalf of the dear stricken wife and children and for all upon whom this sorrow falls.

Treasurer reported receipts from April 1st to 15th, $30,093.55; disbursements, $15174.16.

Young Women's Secretary reported nine new societies organized and one reorganized:

1. Boulevard Church, Philadelphia, Philadelphia Presbyterial, 11 members, President, Miss May Barr.

2. The Willing Workers, Y. W. M. S., Guinston Church, Muddy Creek, Pa. First Y. W. M. S. in Big Springs Presbyterial.

3. Greenville, Pa., King's Daughters' Circle, Lake Presbyterial, 15 members, President, Miss Ida Maybury.

4. Struthers, Ohio, Y. W. M. S., Cleveland Presbyterial, 9 members, President, Miss Ina Houston.

5. South Youngstown, Y. W. M. S., Cleveland Presbyterial, 10 members, President, Miss Clara Long.

6. San Antonio, Texas, Y. W. M. S., Texas Presbyterial, 8 members, President, Miss Isabel Mendenhall.

7. Guthrie, Okla., Y. W. M. S., Oklahoma Presbyterial, President, Miss Myrtle Hurley. This society was organized by Mrs. Alter.

8. Arlington Ave., Y. W. M. S., Tennessee Presbyterial, 26 members, President, Savannah Threadgill.

9. Prospect, Y. W. M. S., Butler, Presbyterial.

Re-organized: 2nd Church, Altoona, Y. W. M. S., Conemaugh Presbyterial, President, Miss Elva Miller.

Indian Secretary received reports from Mr. Speere of Warm Springs and Simnasho, and estimates.

Report from Mr. Cooper, Tama.

Foreign Secretary reported that Miss Aulora McIntyr arrived in Pittsburgh, April 14, 1914, from the Sudan.

Miss Morrison will not return to the field until Fall.

Junior Secretary reports six new societies and four re-organized.

1. Los Angeles Presbyterial, 14 members, Beaumont, Cal.

2. Ill. Central Presbyterial, Washburn, Ill., 22 members, Mrs. Willard Wylie, Superintendent.

3. Arkansas Valley Presbyterial, (a) Chichaskia, 13 members, Mrs. Ida Heasty, Superintendent, Perth, Kans.

4. (b) College Hill, 11 members, Mrs. Harry Nickel, 2104 E. Central Street, Wichita, Kans.

5. Texas Presbytery, Miss Edith Warnock, 205 E. Locust Street, San Antonio, Texas.

6. San Francisco Presbyterial, Barstow Colony, 25 members, Mrs. D. A. Russel, Superintendent, Kerman, Cal., R. R. 1.

Re-organized:

7. San Francisco Presbyterial, Monmouth, Cal., 25 members, Mrs. George D. Clements, Superintendent.

8. Easton, 16 members, Mrs. Ray Johnson, Oleander, Cal.

9. Steubenville Presbyterial, Second Church, 50 members, Mrs. M. A. Eakin, Steubenville, Ohio.

10. Albany Presbyterial, Mrs. Alfred Koemer, 177 Sixth Ave., Troy, N. Y.

Action was taken that the Little Light Bearers' Fund be designated for children's ward in Sialkot Hospital.

Mr. Hugh Kelsey will represent the Young Peoples' Christian Union at our Convention in Philadelphia.

Miss Little and Miss Clark were appointed to represent the Board at the Convention of Y. P. C. U. in E. Liverpool in July.

The Missionary Educational Movement has arranged a series of meetings in different places. The one planned for Pittsburgh will meet May 14, 1914.

Miss Margaret Moorehead, Xenia, O., was elected member of the Editorial Committee of The Women's Missionary Magazine.

It is with great pleasure that we can report that Miss Elizabeth Milligan and Mrs. Maurice Trimble have been elected and are now members of the Board.

Thank-Offering Secretary reported that all the boys and girls are in line for monument except 55.

Home Secretary reports the Cleveland Presbytery in session at Youngstown, Ohio, April 14. Endorsed the application of the 1st Church, Akron, Ohio, for the services of Miss Mary Workman in a new mission in Akron, known as the Good Year Allotment and on motion of Mrs. Cook, Miss Workman was appointed as missionary for this new field.

Presbytery of Westmoreland joins committee on Alien work of that Presbytery in requesting a young woman worker in the three missions grouped together, Wilmerding, McKeesport and Rankin, all located in very needy fields and their request was granted.

Request of Council of Women of Home Missions to have a representative of the Council to address the Convention at the annual meeting in Philadelphia was granted.

Mrs. Yourd was appointed to convey fraternal greetings of the Board to the meeting of Women's Boards of Presbyterian church held in Pittsburgh, April 28, 1914.

May 5, 1914. The regular meeting of the Board convened at regular time and place. Mrs. Yourd led devotional exercises, Mrs. Morton and Miss Reed followed in prayer.

Treasurer reports Cash Balance on hand April 15, 1913, $20905.37; Receipts for year ending April 15, 1914, $203570.83; Total, $224476.20; Disbursements for year ending April 15, 1914, $188327.74; Cash Balance on hand April 15, 1914, $36148.46.

The above is a correct statement of receipts and disbursements during the year and of balance on hand at the beginning and close of fiscal year ending April 15, 1914. I have examined the accounts of Mrs. J. B. Hill, Treasurer, for the year and find everything correct and the records in excellent shape.

Signed, A. F. SAWHILL, Auditor.

The following missionaries will attend the annual meeting of the W. G. M. S. in Philadelphia, May 12-15:

Mrs. M. M. Brown, New Concord, O.

Mrs. A. A. Thompson, 111 Manhattan St., New York, N. Y.

Mrs. Anna B. Guthrie, Linesville, Pa.

Mrs. J. G. Campbell, Grove City, Pa.

Mrs. J. Kruidenier, Holland, Mich.

Miss Lena Brotherston, 1800 Massachussetts Ave., Cambridge, N. Y.

Miss Carol McMillan, Aledo, Ill.

Miss Fannie C. Martin, Apollo, Pa.

Miss Jean Morrison, Oskaloosa, Iowa.

Junior Secretary reports four new societies organized:

San Francisco Presbytery, 1st U. P. San Francisco, Miss Laura Treadwell, 1548 Fulton St.

Pittsburg Presbytery, (a) 1st U. P. Pittsburg, Kans., Mrs. J. T. Stewart, 507 West 1st St. (b) Quincy Ave. Mission, Mrs. W. J. Dickie, 804 S. Broadway, Pittsburg, Kans. (c) Siloam Springs, Mrs. Mamie Sample, Arkansas.

Young Women's Secretary reported two new societies:

Southern Illinois Presbyterial, (a) Marissa, Ill., 13 members; (b) Oakdale, Ill., 14 members.

Freedmen's Secretary presented the resignation of Miss Fisher, dressmaker at Knoxville, who has been in our service for 19 years. The resignation was accepted with regret.

MRS. JOHN S. CRAWFORD,
Recording Secretary.